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In the Paradoxes.

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CANAANS FLOVVINGS.

Or a second part of

MILK & HONEY;

BEING

Another Collation of many Christian Experiences, Sayings, &c.

WITH

An Appendix called the

HEATHEN IMPROVED;

OR,

The *Gibeonites* hewing of wood, and drawing of water for the Sanctuary.

By *RALPH VENNING*

Despise not small things; you may make much of a little.

London, Printed by *S. Griffin*, for *John Rothwell*, at the Fountaine and Beare in *Goldsmiths Row* in *Cheap-side*. 1653.

To the READER.

Friend,

I Cannot tell how to invite thee, because I know not whether the entertainment be worthy of thee; if thou look for dainties, and rarities, I fear thou wilt not make a good meal here; if plain fare will be acceptable, come and welcome, and much good may it doe thee: as to my self, if thou wonder why I write thus, be pleased to know that I write not to please men, or for the praise of men; for I am sufficiently assured, that these are not

the things, nor this the way, by which I should get glory, if it were in mine eye; *the best of it is, I am afore-hand with all men in this, that none can think more meanly of what I have done, then I my self doe; and* therefore *I shall not think my self undervalued, though thou put no value upon it; 'tis such* as I believe; *all will not like, nor will all dislike*; though all will not be pleased, yet some will not be displeased to read it. *I call on no man to commend it, but on any* (that finds fault) *to come and mend it, to doe better things then these, or these things better.* 'Tis common and easie to find faults in our selves and others

that are to be mended, but hard and rare to mend the faults that are to be found.

Haply some would perswade thee and me to believe, that some other things of mine, and writing another way, might be more serviceable; have a little patience, *and if God give life and ability, I may in due time make trial, for I would willingly doe good by any and every talent that God hath given me.*

These are not the first, but (though I have remains) *are very like to be the last of my* Juvenilia, *or youthful collections. Some Scriptures are onely alluded to, that* I might give an hint to this, *that the Scriptures*

a store-house, which would furnish with such variety of illustration and exemplification, that we need not goe down to the Philistines to sharpen our axes, nor travel so much for Outlandish varities to garnish (Sermons and Discourses) *the dishes of Gospel-grace withal. I have made some application of Heathen instances also,* and could wish *that many who go under a better name, were but so good men*, and that the *Israelites* did the Sanctuary as much service as the Gibeonites. *Some stories are interwoven, which I hope may passe for more then table-talk, and serve in better stead, then many vain, idle,* soul-infecting

stories,

stories, which are too too often told to passe away time, without any tendency to spiritual improvement. If it be said, many of these things are to be found elsewhere; I grant it, yet many will finde them here, which else perhaps had never known they had been elsewhere. To be short, if thou think't will doe thee any good, goe on; if not, forbear; though I hope thou wilt not place it among thy lost time, if thou peruse it; nay, haply thou wilt allow mee some grains for my weaknesse, when thou perceivest that I meant well, and was (at least) willing to doe thy soul good. If it bee not done now, I will watch and

and wait, when, and till I can, for surely I shall be a lover of souls, and endeavour to do them good, while I have a being.

August 1654

RALPH VENNING

CANAANS Flowings:

OR,

More Milk and Honey.

BEING

Another Collation of many Christian Experiences, Sayings, Sentences; and severall places of Scripture improved.

The First Century.

1. SOme men (*would Professors did not*) mind this world so much as if it would never have an end; and the World to come so little, as if it would never have a beginning.

2. Professors need not be so much

affected with the goods of this world, *for the best is not good enough to make an Heaven:* nor need they be so much afflicted with the evils of it, *for the worst is not bad enough to make an Hell.*

3. Any thing (the best) on this side Heaven (*compared with that*) is misery; and any thing (the worst) on this side Hell, (*compared with that*) is mercy.

4. Saints should and doe (*if they doe as they should*) look upon all the commands of God as easie and pleasant; 1. because commanded by God that loves them; 2. because to be obeyed by them that love God.

5. Seeing God doth all things well, we should think well of all things which God doth.

6. Christians should not onely purpose to be religious, *but* they should be religious to purpose.

7. To worship God in spirit, is the spirit of our worship; *flesh* is un-

unsuitable, and unacceptable.

8. If we should be much thankfull for a little mercy, *what a shame is it* to be but a little thankfull for much mercy!

9. Seeing God was so willing to put *his son* to death for our sakes; how (*oh how!*) willing should we be to put *our sins* to death for Gods sake?

10. If pleasures are (*as indeed they are*) displeasing, Eccles. 2. 12. (*Vespatian* was tired with a triumph) what then are displeasures? if our recreations are toylsome, what are our toyles? if our ease be painfull, what is our pain? *on this side the enjoyment of God, there is no rest; for all the rest is vanity and vexation of spirit.*

11. It behoves Christians to be *often* in self-trial, and to be *always* in self-denial.

12. Sinners are alive to that which Saints are dead, viz. *sin*, and dead to that to which Saints

are alive, viz. *righteousnesse*.

13. Sin may be in his heart who is a Saint, but his heart (*who is a Saint*) cannot be in sin.

14. The doctrine of the Gospel is not onely able to comfort, *but* 'tis a comfortable doctrine.

15. There are many who hold the truth which they are to do, but doe not doe the truth which they hold; thus holding truth in unrighteousnesse, they have the wrath of God reveald from Heaven against them, because they received not the love of the truth, which was revealed from heaven to them.

16. Much is but little, where more is expected; and good is not good, where better is expected.

17. Some men forget to pray, others forget what they have prayed, and others forget that they have prayed; so little of their heart is in duty, and so little impression of duty is in their heart, that *all comes to nothing*.

18. They who deserve nothing, have *good reason* to be content with any thing; and they that deserve not any thing have *no reason* to be discontented, though they have nothing.

19. God sometimes puts his people to a little pain, that he may give them much ease.

20. How desirable soever the things be which we desire, we are to submit and surrender our desires to God, *and say*, Not my wil *O Lord*, but thine be done.

21. 'Tis a lovely sight to see a den of thieves turned into a house of prayer; *but* tis a lothsome sight to see an house of prayer turned into a den of theeves.

22. The least measure of grace is better then the greatest measure of gifts: for the greatest measure of gifts without grace is not, but the the least measure of grace (*though without gifts*) is acceptable to God in the discharge of duties.

23. 'Tis

23. 'Tis dangerous ſinning againſt conſcience, for ſuch are in danger to make (*at length*) no conſcience of ſinning.

24. 'Tis no ſmall mercy to be kept from ſmall ſins; but how great a mercy is it to be kept from great ſins! *Oh Lord, when from all ſins?* in the mean time, happy they who can in ſincerity ſay, 'tis not we that ſin, but ſin that dwelleth in us.

25. Moſt men can eaſily remember if they have any thing againſt their brother, that hee may right them: *but* few men care to remember if their brother have any thing againſt them, that they may right him; which is the great command on a great peril, *Matth.* 5. 23.

26. In prayer the heart ſhould firſt ſpeak the words, and then the words ſhould ſpeak the heart.

27. There are two, and but two kind of ſins; the one of commiſſion, in doing what ought not to be done; the other of omiſſion, in not

doing

doing what ought to be done; for both these men shall be judged at the last day. For sins of commission, *Jud.* 15. for sins of omission, *Matth.* 25.41,42.

28. God in the Covenant hath promised to take away the flesh of the heart, and to give an heart of flesh.

29. Many ungodly men have enough, yet are not content; godly men are content with what they have, and that's their enough.

30. A part of the Christians *Evening* prayer is, that he may not sleep in his sin, nor sin in his sleep.

31. When a Saint goes to bed, he should look on himself as buried alive in a grave above ground; and not knowing but that he may sleep the sleepe of death, he should commit his spirit into the hands of God, *praying and hoping*, either for a resurrection for the better in this world, or for a better resurrection in the world to come.

32. A part of the Saints morning

prayer

prayer is, that seeing it hath pleased God to renew his life, his life may be renewed to the wel-pleasing of God.

33. Wee should labour for rest, and follow our work while we live; for when we die, (*if in the Lord*) we shall rest from our labour, and our work shall follow us.

34. A Saint doth pray, not onely that the Word of God may sanctifie the creatures to his use, *but also* that in and for the use of the creatures hee may sanctifie the God of the word.

35. A Saint doth pray, not onely that the curse which sin brought may be taken away, *but also* that the sinne may be taken away which brought the curse.

36. A Saint doth pray, not onely that God would shed abroad his love upon the creatures, that they may be serviceable to him, *but* hee prayes also that God would shed abroad his love in his heart, that hee may

may be ſerviceable to God.

37. Wee ſhould ſhew mercy to the poore, not onely out of pitty to them, *but* out of piety to God.

38. A Chriſtian will willingly acknowledge that he owes his life to the death of Chriſt.

39. Wee ſhould not onely beare the rod, but heare the rod; and did we heare the rod, and him that appointed it, we ſhould the better beare the rod which hee hath appointed.

40. Time was when hee (*that is now a Saint*) griev'd that he could ſin no more; but now he grieves for that griefe, and that ever he ſinned ſo much; yea, might hee have his next prayer granted, it ſhould be that he might ſin no more.

41. He that will have his ſecrets kept, muſt keep his ſecrets.

42. Wee have no reaſon to complain of, or to be diſcontented with God, how ever he deale with us; for the leaſt good is more then wee de-

deserve, and the greatest evil is no lesse, nor no more then we deserve.

43. If when we have done all, we are but unprofitable servants; how unprofitable servants then are we, who doe not doe all, *no nor scarce at all*, what is our duty to doe?

44. Them goods wil doe no man good, with which a man doth no good. Goods are not good as (κτήματα) things had, but as (χρήματα) things used and improved, so as to make friends of the Mammon of unrighteousness or deceitfulness.

45. Wel may a Saint say that he cannot be without God, for he cannot be wel without God; *vivere est valere*, to live is to be well; and beside wel being (which is to live, move, and have our being with and unto God) the rest of our life (though we live, move, and have our being in him) is death, or but little better.

46. A Saint would willingly be more affected with Gods goodness, & more afflicted for his own badnes.

47. A man ſhould apply himſelfe to Chriſt, to be delivered, not onely from ſin, but from ſinning.

48. Wiſe men, when they have not opportunities will make them; but fooles wil not take opportunities when they have them.

49. Many perſons have the grace of deſire, and doe deſire grace; and yet many times enjoy not the grace of their deſire.

50. Providences that croſſe our deſignes, are no croſſe providences to Gods deſignes.

51. Chriſt's ſatisfaction, not our ſanctification, is the ground of our juſtification; and yet where ever he is juſtification, he is ſanctification alſo; or elſe there could be no ſalvation; for *without holineſs no man ſhall ſee God.*

52. In the good-natured and wel-bred perſon, a little grace wil make a great ſhew; but in an ill-natured and a perſon not wel-bred, a great deale of grace wil make but a little ſhew.

53. I

53. I would not (*saith one*) be alwaies busie and doing, nor ever shut up in nothing but thoughts; yet that which some would call idleness, I would call the sweetest part of my life, and that's my thinking time. *Thoughts are good company, if they be good thoughts*; and so a man may be never less alone, then when most alone; *that is, all alone*, when all is but one.

54. God many times awakens them at a Sermon, who came to sleep at a Sermon, so that (*I speak it seriously*) God takes them napping.

55. While we are in this world, we know but part, and but in part; *hereafter* we shall know more, and more fully; yet then the fulnesse wil not (*cannot*) be fully known.

56. Gods thoughts and purposes towards *Sion*, and *Sions* thoughts of Gods purposes, are many times clean contrary, *Isaiah* 49, 27, 28. My thoughts are not your thoughts,

nor

nor my waies your waies, *saith the Lord*, Isaiah 55.8.

57. *Paul*, Noble and Publique-spirited *Paul* became all things to all men, that all men might gaine by him; but many (*and not now adaies*) base spirited and self-seeking men, become all things to all men, that they may gain by all men. *Paul* sought the good of other men, *but* these seek other mens goods.

58. We are unworthy for whom God should doe any thing, and unworthy to doe any thing for God; *but* hee is worthy for whom wee should doe all things.

59. Though Gods waies are hid from us, yet our waies are not hid from God, *Isai.* 40. 27. Though we know not the way that he takes, yet he knows the way that we take, *Job* 23.8,9,10.

60. Many men rejoyce in the light wherein they should walk, *but* doe not walk in the light wherein they rejoyce.

61. 'Tis

61. 'Tis not very safe to trust them with too great a power of the sword in their hands, who have not the power of the word (*which is the sword of the spirit*) in their hearts.

62. Where sin abounds, grace abounds; but where grace abounds, sin doth not abound; for (*saith the soule*) because God hath been mercifull to mee who sinned against him, I wil not sin against God who is mercifull to me.

63. Things done by men have a tendency to bring about Gods ends, though the men that doe the things, doe not intend it, *Isai.* 10.5, 7. *Acts* 4.27,28.

64. It sometimes overthrows men to have done too much good, or too great service, for the *Princes and Grandees* of the world (though they are willing to have others beholding to them, yet are) unwilling to have themselves beholding to others.

65 Many

65. Many heare, and love to hear the things which they are to doe; *but* few doe, and fewer love to doe the things which they heare.

66. In an unregenerate eſtate a man is free from God, and a ſervant to ſin; but in a regenerate eſtate, a man is free from ſin, and is a ſervant to God: his firſt freedom was perfect ſlavery, his ſecond ſervice is perfect freedom.

67. He is a foole that doth not ſay in his heart there is a God; *but* what a foole is he, that ſaith in his heart there is no God?

68. 'Tis a ſin not to think that there is a God; but what a ſin is it to think that there is not a God? *yet alas!* ſuch wretches there are in the world as doe, if not in words, yet in heart and works deny God to have a being, though in him they live, move, and have their being; *but* though ſuch are *Atheiſts* on earth, yet when they come to hell, they wil not be *Atheiſts* there, where they

they will *to their cost and pain*, feele that there is a God.

69. Tis not enough to a Saint that he hath prayed for grace, *unless* he have the grace prayed for.

70. Life-Reformation, without heart-renovation, wil never attain to heaven-salvation.

71. There is such a connection between being in Christ Jesus, being a new creature, faith working by love, and keeping the Commandements of God, that they are put one for all, as appeares by comparing 2 *Cor.* 5. 17. *Gal.* 5. 6. *Gal.* 6. 15. & 1 *Cor.* 7, 19. What therefore God hath joyn'd together, let no man put asunder: *he that takes one for all, without all, will finde it nothing at all.*

72. Christ doth not onely deliver his people from eternall condemnation, but also from a sinfull conversation; *yea*, he deliuers them from a sinfull coversation, that he may deliver them from condemnation.

73. Tis

73. 'Tis a dangerous thing not to look over our waies; *but* 'tis much more dangerous to overlook our waies.

74. 'Tis a greater honour to us to serve God, then tis to God that we serve him. 'Tis not he, but we are happy by it; as *the Queen of Sheba* said of *Solomon's* servants, 1 *Kings* 10.8.

75. The divels believe and tremble, and so do Saints, for they work out their salvation with feare and trembling; *but with this difference*, the divels tremble because of the judgement which sin wil bring; the Saints tremble because of the sin which brings the judgement; the divels and wicked men tremble because they have sinned, the Saints tremble that they may not sinne.

76. The head may remember what the heart forgets, *but* the head wil never forget what the heart remembers. *The sense of mercy is the best*

best memory, Deut. 4. 9. lest they depart from thine heart.

77. Though one soule be more worth then a whole world, yet a whole world of soules is not worth one Christ; *oh how great then is the love of God*! that he would give his only begotten son to save the souls of men.

78. Though the prayer we make to God cannot, yet the God to whom we make our prayers can change our hearts.

79. As faith without works is, so works without faith are dead also; religion is not in believing or doing, but in believing and doing; 'tis not any one thing, *but things* which accompany or contain salvation, *Heb.* 6. 9.

80. A Saint should daily and duely observe Gods dealings with him, and his dealings with God.

81. 'Twere better not to be born, then to be, and not to be new born.

82. How

82. How can we expect that God should heare us when we call on him, if we wil not heare him when he cals on us.

83. A Saint had rather ſuffer for the Goſpel and religion a thouſand times, then that the Goſpel or religion ſhould ſuffer once by him.

84. He that would ſee God in ordinances, when hee comes to them, ſhould ſeek God before he comes to the ordinances.

85. If we fall in with God, it matters not who fall out with us.

86. Many men have the things of their peace to conſider of, but (*alas!*) but few conſider of the things of their peace; they hide their eyes ſo long from the things of their peace, that at laſt the things of their peace are hidden from their eyes.

87. Men ſhould take heed of giving themſelves to laſciviouſneſſe, leſt when they give themſelves over, God give them up to laſciviouſneſſe and vile affections, as he

did them, *Rom.* 1. 26.

88. It were to be wished (*provided it crosse not the calling of God*) that great men were good men, or that good men were great men.

89. Many persons as soon as Sermon is done have done with the Sermon, and as soon as prayer is done, have done with the prayer; *when as* they should then doe the Sermon, and practice the prayer.

90. A Saint doth good not onely becauſe it pleaſeth him, but becauſe it pleaſeth God; nor doth he avoyd ſin onely becauſe it diſpleaſeth him, but becauſe it diſpleaſeth God.

91. The work of the Goſpel is to make bad men good, and good men better.

92. He that's moſt full of God, is moſt empty of himſelfe; and he that's moſt full of himſelfe, is moſt empty of God.

93. Though all graee be in all Saints, yet ſome grace ſcarce appear

pears in moſt Saints, and moſt grace ſcarce appears in ſome Saints.

94. Among them that have called themſelves ſhepheards, there have been found ſome idle, and ſome idol-ſhepherds.

95. A gracious heart doth not only hate ſin when tis committed, *but* he hates to commit it, *Rom.* 7. 15.

96. We ſhould ſtudy not ſo much what ſhall become of us, as what becomes us; for what ſhall become of us is among the ſecret things *which belong to God*; but what becomes us is among the revealed things *which belong to us*.

97. As *God-love* is the fulfilling of God's law, or the law as to God; and *man-love* the fulfilling of mans law, or the law as to man; ſo *ſelf-love*, or *ſin-love* is the fulfilling of the law of ſin: for the whole law is fulfilled in this one word, *love*.

98. Some would not ſeem evil, and yet would be ſo; and ſome would ſeem good, but would not be

be ſo; but tell me, thou hypocrite (ſaid *Chryſoſtome*) if it be a good thing to be good, why wilt thou not be that which thou wouldſt appeare to be? for that which is a ſhame for a man to appeare to be, is much more a ſhame to be it indeed: either be therefore ſuch as thou appeareſt, or elſe appeare ſuch as thou art.

99. Some men had rather be of that religion, and of ſuch opinions in that religion, which wil raiſe them; then be of that religion which wil ſave them: as if advancement in this life were more worth then a reſurrection unto and an aſcention into eternall life.

100. *Latimer* ſaith of the Clergy, that they were ſo wiſe, that by their wiſdom, they had almoſt made all the world fooles.

The ſecond Century.

101. Man is not (true) as God, and

and therefore not to be truſted; God is not (falſe) as man, and therefore not to be diſtruſted.

102. The promiſe is as ſatisfying to faith, as performance is to ſenſe.

103. He that believes every thing that is reported, and reports every thing which he believes, wil report that which ſhould not be believed, and believe that which ſhould not be reported.

104. He that leaves all things, and denies not himſelfe, forſakes nothing; and he that denies himſelfe, and ſets not his heart on what he hath, forſakes his all, though he keep it all.

105. The beſt way to enjoy ones wil is to deny ones wil; not to own our wil, when our wil doth not own Gods: and then to be ſure, *he may doe what he wil, that wil doe but what he may.*

106. Many men know the good they are to doe, but doe not doe the good they know, to them it is ſin.

Jam.

 others doe they know not what; these may doe good, but the good they doe cannot be well done; others know not what they are to doe, but this wil not excuse them from doing; for every man should learn what he is to practice, and then practice what hee hath learnt. Practice without knowledge is like *Leah* fruitfull, but blear-eyed; and knowledge without practice is like *Rachel* faire, but barren; when *Rachels* face, and *Leahs* womb, when knowledge and practice meet in the same person, *then happy is he.*

107. No man cares for sorrows, yet nothing works sorrows more then cares; for they that will be rich, pierce themselves through with many sorrows.

108. We should welcome God not onely when he brings good to us, for that is to welcome God for our own sake; *but* we should also welcome God when he brings evil upon

upon us, for that is (*which is better*) to welcome God for his own ſake.

109. How much ſoever good men ſuffer, and how ill ſoever it goe with them in this world, if they be found in waies of wel-doing, they ſhall doe wel; for Chriſt will ſay, *Wel done* thou good and faithfull ſervant.

110. *Good Lord*! into how many evils ſhould we fall, didſt not thou keep us from them? and how many evils would fall on us, didſt not thou keepe them from us?

111. As nothing wil more diſquiet us (*as to publike affaires*) then the conſideration of mans diſorderly acting, ſo nothing wil more quiet us, then the conſideration of Gods ordering mans actings: for God never ſo leaves the reins on mens necks, but that he keeps them in his own hand.

112. Inordinate affection brings extraordinary affliction.

113. 'Tis a great mercy to have any

any good thing in this world; what a mercy then is it to have many good things in this world? *but* what a misery is it to have all our good things in this world?

114. The old Saints, or the Saints of old time lived new lives; but alas! the new Saints, or the Saints of new and latter times, live old lives.

115. 'Tis hard to be conformable to the world in the outward man, and to be conformable to God in the inward man; *'tis hard* to be like a sinner without, and not to be a sinner within.

116. A Saint begs of God that all Gods dealings may have love to him written upon them, and *as heartily begs of God* that all his dealings may have love and holinesse to the Lord written upon them.

117. A Saint is a man of another world in this, and therefore should live out of the world while in it, & have his conversation in Heaven.

118. If a man have not an appetite

to

to pray, let him pray for an appetite; for neglect or omission of a duty never fits, but alwaies unfits for duty.

119. When the *Apostle* saith, I live, he doth not mean, that he liv'd alone without *Christ*; and when he saith, not I but *Christ*, he doth not mean, that Christ liv'd alone without him; but his meaning is, that by *Christ* he is what he is, according to that saying, 1 *Cor.* 15.10. by the grace of God I am what I am; and that, I laboured more abundantly then they all, yet not I, but the grace of God; as if he had said, I owe not onely this, but my selfe beside to *Christ*, I owe my life to *Christ*, who is the life of my new life.

120. A Saint doth but little of the good he doth, 1 *Cor.* 5.10. and he doth not much of the evil he doth, *Rom.* 7. 20. 'tis true he lives and labours, yet not he; 'tis true he sinneth, yet not he.

121. Meetings are then for the better, when we are the better for our meetings.

122. The

122. The image of the first creation makes men excell other creatures, but the image of the second creation makes men to excell men.

123. Hee that begs of God for daily bread, begs food for his soule as wel as his body: *for either* a man should not take more care then need, because God knows we have need of these things, and doth give us richly to enjoy not onely for this life, but (*which is better*) for a better life.

124. What certain hazzards doe men runne for uncertain gain! 'tis uncertain whether men shall gaine or no, *all are but adventurers*: 'tis as uncertain whether they shall keepe what they have gotten: 'tis certain that if they have gotten much, and have kept it long, yet that they shall be taken from it, or it from them. No trade so gainfull as godlinesse, if it be closely followed.

125. The best and worst of this world puts us upon longing for Heaven

Heaven; for if the best of the world be good, heaven is much better; and if the worst be so bad, who would not long to goe from bad to good.

126. If a Christian be called to be a Magistrate, 'tis not enough for him to be a Christian man, but he must be *a Christian Magistrate:* he should rather cease to be a Magistrate, then cease to be a Christian: 'tis not enough to say, he is a Christian and a Magistrate, but that he is a *Christian Magistrate*: when God hath conjoynd them, man must not disjoyn them.

127. The most (*and most commonly used*) policy, is little better then circumstantiall dissimulation; be sure therefore not to act the serpent without the dove: 'tis better to act the dove without the serpent, then the serpent without the dove; *'tis better to be pious without policy, then to be politick without piety.*

128. Its worse to be heart-tied, then

then to be tongue-tied in prayer; 'tis better to be straitned in expression then in affection; if there be much of heart, it matters not how little of art there be in prayer, for *what some men most admire, God least regards*, viz. volubility of tongue, variety of expression, and ready utterance.

129. Time was when professors had heart to serve God, but wanted time and liberty; but now professors (*and many of the former*) have time and liberty, but want heart.

130. 'Tis an easie matter to teach others what to doe, but 'tis an hard matter to learn our own teaching, and doe what wee teach: Many know to counsel others how to walk, who know not how to walke by their own counsel. To such it may be said more truly then he to *Job* c. 4. 3, 4, 5. *Behold*, thou hast instructed many, and thou hast strengthned the weake hands, thy words have upholden him that was

falling;

falling: but now it is come upon thee, and thou fainteſt; it toucheth thee, and thou art troubled.

131. They that ſtand in ſlippery places (*as all in high places doe*) had beſt be much on their knees, and then they are in no great danger of falling, at leaſt of falling dangerouſly.

132. Its fitter for youth to learn then to teach, and for age to teach then to learn; yet there are ſome young men old enough to teach, and no old man too old to learn.

133. Many men love the ſin, that cannot abide the name; they love pride, but it muſt be called decency; love covetouſneſſe, but it muſt be called thrift and good husbandry; love flattering and diſſembling, but it muſt be called civility, and good breeding: and many times the ſame perſons love the name of grace, but cannot abide the grace; they hate godlines, yet would be called godly; loath Chriſtianity,

yet

yet would be called Christians? let such know, that *sin without the name will damne, and the name of grace without grace will not save.* Lord, let me be more taken with godlinesse, then with the name; and not at all with sinne, though it have not the name.

134. To be so sorrowfull as to forget our selves is weaknesse, and to be so merry as to forget God is wickednesse.

135. A man should not lay up so much as to give nothing, that's covetousnesse: nor give so much as to lay up nothing, that's prodigality.

136. A good conscience alwaies keeps good cheare, for 'tis a continuall feast, and he that hath it fares wel, though he have no other food: the fattest Capons doe not afford such merry thoughts as a good conscience. *What a shame is it then to a Christian,* if he cannot be merry without merriment, not make melody without musick, nor dine

and

and ſup without dainties & ſauce? ſhall not the light of Gods countenance make us more glad then they that have their corn, and wine, and oyle? Lord, while others are like them in *Job* c. 21. from v. 7. to 16. let me be like-minded to *Habacuk*, c. 3, 17, 18, 19.

136. If God give us the uſe of mercy to pleaſure us, 'tis but reaſon that we ſhould uſe the mercy to pleaſe him.

137. If things fall not out as we would have them be, yet let it content us that they fall out as God would have them be; God attains his end, though we miſſe ours: we know what we would have; but *what we ſhould, is better then what we would.* Can we be better diſpoſed of, then by wiſdom, goodneſſe, and faithfulneſſe it ſelfe? doth not God doe all things wel? he looked upon all that he made, and behold it was good exceedingly. We therefore ſhould not open our mouth (*to com-*

plain) becauſe it is his doing; but in every thing give thanks; for this is the will of God in Chriſt Jeſus concerning us.

139. Some are fooliſh wiſe men, others are wiſe fools: the fooliſhneſſe of God is wiſer then the wiſdome of men, for thats enmity againſt God. They are wiſe who are wiſe for their ſoules; and they are fools who are not ſo, how wiſe ſoever they are otherwiſe.

140. Seeing God doth not afflict willingly, we ſhould not ſin willingly; ſeeing he delights not to grieve the children of men, the children of men ſhould not delight in any thing that wil grieve him.

141. All the ſufficiency of the Saints, and the ſufficiency of all the Saints is from Gods alſufficiency; *who is ſufficient for theſe things?* we are not ſufficient of our ſelves to think one good thought: *my grace is ſufficient for thee.*

142. Men ſhould not come together

then barely to meet, leaſt their meeting prove but a bare comming together; without true cordial ſincere friendſhip to improve ſociety, ſociety is but a meeting; and without which (though it be good to meet, yet) the meeting wil not be good; ſuch comming together wil rather be for the worſe then for the better.

143. Many men would willingly be Gods ſons, who care not to be Gods ſervants; *but God knows none for ſons, but ſuch as ſerve him*: many would willingly be retainers, and weare Gods livery, that doe not care to wait, and to goe and come at his bidding. 'Twill, (*but alas!*) 'twil be cold comfort to be called ſervant, when it ſhall be ſaid, thou idle and wicked ſervant. *Dives* was never the better that *Abraham* called him ſonne; nor *Judas* that *Chriſt* called him friend. *Titles, when they are but titles, entitle to nothing.*

144. That preaching is moſt Apoſtolick, which is moſt like the Apoſtles preaching; when men come not with wiſdome of words, but with the words of wiſdom; when men come not with excellency of ſpeech, or entiſing words, to evidence and demonſtrate their learning, but in the evidence and demonſtration of the ſpirit, to evince Gods teaching; for then the faith of men wil ſtand not in the wiſdom of men, but in the power of God.

145. A form of godlineſſe and the power of ſin may dwell together, but the power of godlineſſe and a form of ſin cannot dwel together, muchleſſe the power of godlineſſe and the power of ſin.

146. A gracious heart can truly ſay, though I am not what I would be, yet I would be what I ſhould be.

147. Whom God predeſtinates them he juſtifies, and not one more; and whom he juſtifies and glorifies, he

he did predeſtinate, and not one leſſe.

148. Though God give us never ſo much, he hath never the leſſe; and how much ſoever we give him he hath never the more.

149. The ſalvation of man, and the means to attain it, is not only Gods deſigne, but Gods work; *'tis not onely his will that it ſhould be ſo, but 'tis his work that it is ſo:* he doth not only wil that we ſhould be ſaved, but he doth ſave us; he doth not onely wil that we ſhould be juſtified, but he doth juſtifie us.

150. At the Supper of the Lord 'tis not man that offers Jeſus Chriſt to God, but God that offers Jeſus Chriſt to man; and therefore by way of thankfulneſſe man ſhould offer up himſelfe to God.

151. Did wee account of the things of this world as things that we muſt account for in the world to come, we ſhould uſe them, if not leſſe, yet better.

152. The

152. The lowest thoughts we have of our selves, are not lowe enough; and the highest we have of God, are not high enough.

153. At such times when Gods dispensations are doubtfull, mens disputations about them are full of doubts.

154. A Saint prayeth that God wil not suffer him to take any work in hand but what he wil prosper, and then prayes God to prosper the work he takes in hand.

155. Many men doe by their Religion as Tradesmen doe by recreation; never goe about it, but when they have nothing else to do; give God that time which they know not how else to bestow. Men put off God with any thing, yea with nothing. Offer it to thy Prince, and wil he accept it? we give him, but the dregs, when the spirit is his due; we would not be served as we serve him: we would have God give us the best, and we (alas!)

(alas!) we give him the worſt. *How unjuſt is this!* Lord, I have nothing good enough for thee; my beſt is too bad, mine all is too little; ſuch as I am and have, I give unto thee; the Lord accept it.

156. 'Tis little leſſe then a wonder, how ſome perſons can be ſo wicked in good families, and how others can be ſo good in wicked families.

157. When a Saint is fit for a change, and a change fit for a Saint, (whether it relate to place, condition, or imployment) it ſhal then be: and who would have it before?

158. There are many perſons of good quality, who yet (*the more is the pitty*) are perſons of bad, very bad qualities.

159. If many that ſeek to enter into the Kingdom of Heaven ſhall not be able, what will become of them that doe not ſeek? not any of them ſhall enter; if ſeeking wil not

ſerve

ſerve the turn, ſtrive then to enter, put all your ſtrength to it, for ſtraight, very ſtraight is the gate; and narrow, very narrow is the way that leadeth unto life, *Luke* 13. 24. compared with *Matth*.7. 14.

160. If God be with us, it matters not who be againſt us, *it will goe well*; but if God be againſt us, it matters not who be with us, *it will goe ill*.

161. Men many times wil give no more, becauſe they have given ſomething already; but God maketh his having once given, an argument to give again: hee ſhewes mercy, becauſe he hath ſhewn mercy; and doth good, becauſe he hath done good. Heretofore-mercies are (*to Saints*) good ground of hope for hereafter-mercies.

162. He that looſeth an hundred pound in the fleſh, and getteth a thouſand pound in the ſpirit, is a gainer by his loſſe: who would not change for the better? who would not

not become a foole that he may be wiſe? who would not become poor to enrich himſelfe? if a man loſe any thing for Chriſt, he ſhall loſe nothing by Chriſt, he ſhall be repaid in kind, or (*which is all one, nay which is better*) in kindneſs.

163. Our ſuperfluities ſhould give way to our brothers conveniences, and our conveniences to our brothers neceſſities, yea even our neceſſities ſhould give way to their extremity for the ſupplying of them.

164. A babe in Chriſt is a ſmall thing, yet 'tis no ſmall thing to be a babe, though but a babe in Chriſt.

165. Men ſhould not glory in what they have received, but give glory for what they have received: not onely the talent, but the improvement of the talent is to be attributed to God, *Lord thy pound hath gained ten pound*, Luke 19. 16. not onely faith to work, but the work

work of faith; not onely grace, but the actings of grace is to be attributed to the glory of God, and not to the power or praiſe of man.

166. To be evil at good is bad, but to be good at evil is worſe: they are wiſe to doe evil, but to do good they have no knowledge.

167. While we have any thing to give, and any thing to be forgiven, we ſhould be willingly charitable.

168. Adverſity indeed is the more grievous, but proſperity is the more dangerous condition to the ſons of men.

169. Some ſpeak but little to the purpoſe, others ſpeak but to little purpoſe; Now *as the proverbe ſaith*, as good not at all, as to no purpoſe; or not to the purpoſe.

170. God ſpeaks much in a little, and man ſpeaks but a little in much.

171. Chriſt was delivered for our ſins, that we might be delivered from our ſins.

172. A Saint prayeth that he may not be willing to doe any thing which God wils not; and that he may not be unwilling to doe any thing, but willing to do every thing which God wils.

173. Sorrows lie heavier then ſin on the wicked, but on the godly ſin lieth heavier then ſorrows.

174. A Saint is more ſorry that he ſhould be diſcontented at any diſappointment, then that he ſhould be diſappointed of any contentment, or that which we call ſo, *for there is no ſuch thing under the Sun.*

175. Many men act grace, when yet grace is not acted; they act humility and ſelf-denial, when humility and ſelf-deniall are not acted; they doe like *Stage-players*, appeare and make ſhew of another thing then they are: this is the art of grace, rather then the act of grace; and *ſuch perſons are but artificiall Chriſtians.*

176. A

176. A believer is beholding to God for the Christ which he beholds, and holds by faith; and for the faith whereby he beholds and holds the Christ.

177. Worldly sorrow breakes hearts, but godly sorrow heales broken hearts.

178. Though Christ free us from sin, yet not from sorrow; hee frees us from the sin we sorrow for, but not from the sorrowing for the sin he frees us from.

179. Christ is the Son of God, and therefore beloved, *Matth.* 3.17. we are beloved, and therefore the sons of God, 1 *John* 3.1.

180. If thou repent with a contradiction, God will pardon thee with a contradiction; if thou repent and not reform, *that's repentance with a contradiction*; God wil pardon thee, but send thee to hell, *that's a pardon with a contradiction*. Oh be not deceived, God is not mocked.

181. 'Tis more comfortable doctrine

doctrine to heare that ſome ſhall be ſaved, *as the doctrine of election teacheth*; then to heare that its uncertain whether any ſhall be ſaved, *as the doctrine of free will teacheth.*

182. The love of God doth not know what 'tis to be idle, and idlers doe not know what 'tis to love God.

183. A man need not feare nor doubt to ſay, that there is a partial hypocriſie in ſome men at all times, and in all men at ſome times.

184. They that feare not God and his greatneſſe here, will be afraid of God and his greatneſſe hereafter.

185. God loves them that love him, and they that ſeek him ſhall finde him, *Prov.*8.17. and yet there are ſome who ſhall ſeek him early, but that *early* wil be too late to finde him, *Prov.*1.28.

186. God can ſupply the abſence of any, *yea of all* creatures; but not any, *no not all* the creatures can ſupply

ſupply the abſence of God.

187. Though wee are leſſe then the leaſt of all Gods mercies, yet he thinketh not the beſt to be too good for us; *he neither ſpared to ſend his Son, nor ſpared his Son when he ſent him,* but gave him up to death, yea it pleaſed the Lord to bruiſe him. *This is love!* Oh what a manifeſtation, what a commendation of love is this! and how ſhall he not with him *as freely* give us all things?

188. We may ſay that we know no reaſon why we ſhould have ſo many mercies; *and the reaſon is,* becauſe mercy goeth not by reaſon, but by grace: and God ſheweth mercy, when, where, and becauſe he will; and that not becauſe the creature, but the mercy pleaſeth him.

189. Children is ſometimes a name common to all the Saints, to all the ſons and daughters of God; and thus a Babe-ſaint is a child, and among

among the children; and a Father-ſaint is but a child, and among the children: but ſometime the name is appropriated to a certain ſort and ſize of Saints; ſo that it may be truly ſaid, *all that are born of God are children, but all that are born of God are not children as ſoon as they are born.*

190. It was once ſaid of one, *Oh that thy body proſpered as thy ſoule proſpereth*; but it may be often ſaid of many, *Oh that thy ſoule did proſper as thy body proſpers.*

191. There are many that make good profeſſions, but few that make their profeſſions good; or make good their profeſſions.

192. If God were at mans diſpoſe, what a God would he be! and if man were not at Gods diſpoſe, what a man (*poore miſerable man*) would he be!

193. *Tertullian* ſaith that the Chriſtians did ſo ſup as if they were to pray, they did it with ſuch watch-

vvatchfulneſſe and heavenly mindedneſſe: *a good example* for Chriſtians in our daies, who pray as if they ſup'd with very ſupine and careleſs ſpirits.

194. If love finde fault, 'tis that there may be no fault to be found: God *on this ground* findes fault with his people, that his people may be without faults.

195. They are *two choice mercies*: 1. To have a broken heart for ſin. 2. To have the heart broken off from ſin.

196. How little doe wee make of much mercy, and how much doe wee make of a little miſery! *how little doe we doe for much mercy, and how great and much adoe doe we make about a little miſery!* A little miſery afflicts us much, and much mercy affects us but little.

196. God hath *two dwelling places*, the higheſt heavens, and the loweſt hearts; *that's* the habitation of his glory, *this* of his grace.

197. The

198. The Son of God became the ſon of man, *that* the ſons of men might become the ſons of God.

199. If we be juſt and faithfull in confeſſing the ſins we would have forgiven, God will be juſt and faithfull in forgiving the ſins we confeſſe.

200 If men will not doe what grace will have them doe, grace will not doe what men would have it doe; if men will not ſubmit to graces teaching, men ſhall never enjoy graces ſalvation.

The third Century.

201. To be without many ſins, is the holineſſe on Earth; to be without any ſin, is the holineſſe of Heaven.

202. The things of this world are (*and who would love ſuch things as are*) ever wheeling; he that was upmoſt but even now, is preſently

ſently undermoſt, as *Haman*; and he that was undermoſt is upmoſt, as *Mordecai*: truſt not then to greatneſſe, for *no man is ſo fixed, but he may fall*; deſpiſe no mans meaneſſe, for *none is ſo low, but he may riſe.*

203. When *Diogenes* heard *Zeno* with ſubtile arguments endeavouring to prove that there was no motion, he ſuddenly ſtarts up and walkes; *Zeno* asking the cauſe thereof, ſaid *Diogenes*, Hereby I confute you, and prove that there is motion. *Walking with God is the beſt way to confute them that think religion to be but a notion*; walking will prove motion.

204. When we are doing Gods buſineſſe, we ſhould forget our own; our eyes and hearts ſhould be fixed only on him: when we goe to heare, we ſhould not employ our eyes, but our eares. *O Lord* pardon the many wanton glances, vain thoughts, wandering

ring eyes and desires, yea the wicked designes of many, that goe to Sermons, not to hear the Word, but to see their Mistresse.

205. He that's sure of Gods love to him, is sure of Gods power for him; what good cannot God doe when he will? and what good will he not doe for them to whom he bears good wil? *They that know his name, may well trust him.*

206. 'Tis not yet with us as well as it should be, if (*though it be ill with us*) we be not content with what we are: for we should learn in all estates to be content.

207. If a man be not converted, he may thank himselfe; but if he be converted, hee must thank God: that he is not converted is from *mans free ill-will*: that he is converted, is from *Gods free good will.*

208. Religion allows none to be idle; he that will not labour, must

not eat; in Religion, as well as any calling elſe, we muſt work for our living: God hath not promiſed to work for them that play. *He is not like to be ſaved, that doth not like to work out his ſalvation.* He that is found a faithfull and weldoing ſervant, will finde a Well done good and faithfull ſervant, enter thou into thy Maſters joy; but of the wicked, ſlothful, and unprofitable ſervant 'tis ſaid, Caſt ye him into utter darkneſſe.

209. If *Eſau* were ſo much to blame to ſell his birthright for a meſs of Pottage, *which yet was to ſave his life*; how much more are they to blame that *Ahab-like* ſell themſelves to work wickedneſſe, that for a title of Honour, eſteem of men, or for a little white and yellow duſt, which is called Gold and Silver, (*meere vanities*) will ſell their ſouls? alas theſe ticklings will turn into ſtings, and the torment will be the more torment, the more pleaſing

ſing the ſin was. 'Twill be but cold comfort for any man to goe to Hell with credit; or that others thinke him gone to Heaven, when he feeles himſelfe in Hell.

210. 'Tis good to be prepared for that at all times, which may come at any time, *viz.* death: if it come unſent for, yet it ſhould not come unlookt for. *Setting a mans houſe and heart in order, will not make a man die the ſooner: 'twill help a man to die the better.* Hee that when he comes to die hath nothing to doe but to die, may well beg to be diſſolved, for hee can ſay, I am ready to be offered, if the time of my departure be at hand.

211. A bad great man is a great bad man: for the greatneſſe of an evill man makes the mans evill the greater; ſuch a man will have many ſins to anſwer for which he never committed, becauſe his committing of one made many others

others to commit many, who haply had never done so, had they not been led by the example of their leaders. *If we take not heed*, other men may have cause to be sorry for our sins, and we have cause to be sorry for other mens sins; for they may become *our-other-mens* sins.

212. Some men are kind to others, but for their own ends, and when they have once attained the end for which they were kind, there's an end of their kindnesse; *they will serve you for their needs, and when you have served their needs, you shall observe that they will neither serve nor observe you any longer.* Alas, doe not men serve God thus! doth not *rich Jacob* forget to pay what *poor Jacob* did promise?

213. Some men have much to use, who make but little use of what they have.

214. Were we as loving as God

is

is lovely, how (Oh how) infinitely ſhould we love him!

215. To ſome (*as to Dives*) death is the end of all comfort, and the beginning of all miſery; to others (*as to Lazarus*) death is the end of all miſery, and the beginning of all comfort. *Lord*, let my condition be ſuch, that at death I may paſſe from torment to comfort, and not from comfort to torment.

216. Every man loves to be beloved, and is apt to take pleaſure in this, that others take pleaſure in him; whence that which ought not, doth oft come to paſſe, men comply with mens humours, and that they may not be thought uncivil will ſin for company, and to pleaſe others, diſpleaſe God. *Oh Lord*, let me never ceaſe to be a good Chriſtian, that I may be thought a good companion. Let me chuſe rather with *Moſes* to ſuffer reproaches, then to enjoy the pleaſures of ſin for a ſeaſon; and rather

ther go to prison with *Joseph*, then to live a Laplin to the lust of the eye and the pride of life, or to be lull'd and husht asleep by the fawnnings of this worlds flattery; *Let it be enough to me to bee beloved of God.*

217. Whatever talent, indowment or estate God hath given thee, improve it not for thy pleasure, but to please him; *not to honour thy selfe, but to honour him*; for if he have not the glory, thou wilt have the shame, and cry out at last, *Inopem me copia fecit*, Oh that I had never been rich, my riches have made me poore; Oh that I had never been faire, my beauty made me proud and wanton; Oh that I had never been learned and witty, my wit hath made me a fool: *abused good turnes to the greatest evil.* Let not therefore the wise man glory in his wisdome, nor the rich man in his riches, but let him that glorieth glory in this, that he knoweth and loveth

loveth, ſerveth and honoureth God.

218. Hee that promiſeth what hee cannot doe, is a fooliſh man; and he that promiſeth what he meanes not to doe, is a falſe man; the firſt deceives others moſt, the latter deceives himſelf moſt; and he that promiſeth what he may not doe, is while courteous to others, cruel to himſelf; while a friend to another, an enemy to his own ſoul.

219. A man may meditate of good, and yet his meditation may be evil; and a man may meditate of evil, and yet his meditation may be good: *'Tis good to meditate of good to doe it, and of evil not to doe it.*

220. If it be good for us to draw neere to God, Oh how good is it when God drawes neer to us!

221. 'Tis good that a man ſhould wait for God, *Lament.* 3. 26. for God is good to them that wait

wait for him, *Lament.* 3. 25.

222. 'Tis better to ſpend ones time in doing good, then in getting goods; for the goods we get we muſt leave, but the good we doe will never leave us: *When we reſt from our labour, our workes ſhall follow us.*

223. God ſtands in no need of us, for he is bleſſed without us; but we ſtand in need of God, for we cannot be bleſſed without him. *Oh the gracious condeſcenſion of God!*

224. If a man cannot be rich with honeſty, he ſhould be content to be poor; for 'tis better to continue poore with a good conſcience, then to grow rich with a bad one.

225. He that truly deſires heavenly joyes, or the joyes of Heaven, which ſhall never have an end, cannot but deſire to have an end of earthly joyes which are but for a ſeaſon.

226. 'Tis great reaſon that we ſhould

ſhould continue to pray, becauſe our wants continue; and 'tis as great reaſon that wee ſhould continue to praiſe, becauſe our mercies continue. Who is there ſo full, that wants nothing? and who ſo empty, but hath ſomething? *Let none give over praying, but hee that wants nothing; and let none give over praiſing, that hath any thing.* Is not the mercy we want worth the asking? and is not the mercy we have worth the acknowledging? *'tis ſin and miſery to give over duty.*

227. Hee can be no friend to thee, that is a friend to thy faults; and thou canſt be no friend to thy ſelfe, if thou be an enemy to him that tels thee of thy faults. *Wilt thou like him the worſe that would have thee be better?*

228. Chriſt hath commanded us to love our enemies, and to doe good for evill; which if we doe not, we wrong our ſelves more by not doing good to them (*for that's*

that's our ſin) then they did by doing us wrong, *for that was but our affliction:* and the evil of ſin is worſe then the evill of ſuffering.

229. Some men doe well, and ſay nothing, according to the rule of Chriſt, *Matth.* 6. 1-4. others ſay well, and doe nothing, according to the Phariſees, *Matth.* 23. 3.

230. 'Tis ſtrange to ſee how the Kingdom of ſin is divided, and yet ſtands; *there are divers luſts*; luſts that differ and diſagree, as covetouſneſſe and prodigality. *Poore ſinners!* what an hard taske have they that ſerve divers luſts? *that like Tapſters and Drawers muſt anſwer all:* if pride call, here Sir; if luſt call, anon Sir; if covetouſneſſe call, I come Sir; how can, and yet how doth the ſame ſinner ſerve theſe ſeverall maſters? *ſad caſe when men are rul'd by unruly luſts.*

231. To

231. To refuse Jesus Christ, and the tenders of grace and mercy by him, is the shortest way to Hell; some men ride the rode, the high way to Hell, while they drinke, sweare, lye, whore away their soules; but they that re fuse Christ Jesus, run by way of the plaine, they make a shorter cut; *while others goe by the bow, these goe by the string*: Lord, what haste do men make, and what pains doe men take to damne themselves!

232. Its better to beg ones bread with *Lazarus* on earth, then to beg ones water with *Dives* in Hell. *Better to be tormented with sores in this world, then to be sorely tormented in the world to come.* Better to goe from *Dives* doore to *Abrahams* bosome, then from *Dives* Table to the Divels Dungeon.

233. Some men lend, looking for nothing again; *such lending is giving*: others give, looking for some-

ſomething again; *ſuch giving is but lending*: others give and lend, for he that giveth to the poore, lendeth to the Lord; *this is putting to uſe without uſury*; this is laying up by laying out.

234. Many men doe in words confeſs God, who do in works deny God; ſuch men ſhall not be judged by their words, but by their works. Satans condemnation will not be the leſſe that he quoted Scripture, and called Jeſus Chriſt the Son of God, that he believes, & trembles, and is tranſformed into an Angel of light: nor will it fare the better, *but be far the worſe* with ſuch men as have had a form of godlineſſe, and denied the power thereof, ſeeing they have held the truth in unrighteouſneſſe; 'twil profit nothing to have been a profeſſor of piety, ſeeing they were workers of iniquity: Nay, *their condemnation will be the greater*, for ſaying, I goe Sir, but went not. Oh remember,

member, if godlineſſe be good, why wilt not practiſe it? if it be evill, why wilt profeſſe it? if thou wilt name the Name of the Lord, depart from iniquity, for what elſe haſt thou (*thou bold brazen-faced ſinner*) what haſt thou to doe to take Gods Name into thy mouth, and hateſt to be reformed? Think on this ye that forget God, leſt he teare you in pieces, and there be none to deliver.

234. *Times Redemption.*

Tis dangerous putting of that to another day, which muſt be done to day, or thou maiſt be undone to morrow. *Now or never, now or never*; if it be not done now, it may never be done, and then thou art undone for ever: *Eternity depends on this moment.* The work thou haſt to doe (viz. *working out thy ſalvation*) is great, thy life at longeſt is but ſhort, and thou canſt call no time thine, but the preſent time. I have read

of

of one *Archias a Lacedemonian*, that while hee was quaffing and ryotting, one delivers him a letter, to signifie to him that some layd in wait to take his life, and desiring him to read it presently, because 'twas a serious businesse; Oh said hee, *seria cras*, we will thinke of serious things to morrow; but that night he was slain. *Oh boast not of to morrow, thou knowest not what a day may bring forth*: Why wilt thou talke of many yeeres, when this night thy soule may be taken from thee. *Oh what wouldst thou give for a day, when it may be a day too late.* Consider therefore in this thy day, to day while 'tis called to day, the things of thy peace, lest they should be hid from thine eyes, and while thou like a blind Sodomite dost grope to finde a doore of hope, fire and brimstone rain about thine eares.

235. *Clean contrary.*

Many men instead of using the world as if they used it not, use the things of God as if they used them not; when as they should serve God and but make use of the world, they serve the world and doe but make use of God; *they doe not love these things for Gods sake, but God for these things sake.*

236. *A Part no Portion.*

The great fallacy with which Satan deludes many men, is that Logicians call *à bene compositis ad male divisa*; when he gets them to take Religion into peeces and then takes one peece for religion; one cries up Christ, another Faith, another love, another good works: but what is God without Christ, or Christ without faith, and what is faith without love, and what is love without workes? but now, take God in Christ by faith which worketh by love and keepeth the commandements of God, this is

pure religion. 'Tis the whole that is the whole of man.

237 *The new Command.*

The command of loving one another, is not *called new* as to the thing to be done, for that was from the beginning, but *as to the manner of doing it*, or the rule according to which it is to be done. Formerly 'twas love thy neighbour as thy selfe, (*there selfe-love was the rule*) but here 'tis love one another as I have loved you (*here Christs love is the rule*) we should love one another better then we did, because Christ loves us better then we our selves.

238. *Greater condemnation.*

If sinning against the light of Gods workes had so great a condemnation, Rom. 1. how great a condemnation will be to them that sinne against the light of Gods words? *and if the law condemned much, the gospell much more*; for if they escaped not, but dyed without

out mercy, who sinned against *Moses*, him that spake on earth, much more shall not they escape, but are worthy of a sorer punishment, who neglect the great salvation, and refuse him that speaks from Heaven, *Jesus Christ*.

239. *The Sinner speechless.*

No man can give any reason why he should sin against God; if God should ask men, as he did the man that had not on the wedding garment, *Why cameſt thou hither without a wedding garment?* So, why art thou proud? and thou wanton? and thou unclean? and thou covetous, and thou drunk, and why doſt thou ſwear, &c? Men would be as he, that is, *ſpeechleſſe*; they could give no reaſon, for indeed there is no reaſon to give. One may ſay to ſinners as *Abſolom* ſaid to *Huſhai*, is *this* thy kindneſſe to thy friend? Doe ye *thus* requite the Lord, O fooliſh people and unwiſe? What ini-

quity have your fathers, *may God say*, or you found in me? What can you lay to my charge? Am not I a lovely and a loving God? Can any bid more for your love then I? Can any doe more for you then I? If you can speed better, and mend your market, go away and leave me; if not, why will ye spend your money for that which is not bread, and your labour for that which satisfieth not? *If you can finde no fault with me, why will you commit such a fault as to leave me?* What cause have you to say, We will not come to thee? Is it a crime to feed you? Is it a crime to clothe you? Is it a crime to preserve you? Is it a crime to send my Son into the world to save you? Is it a crime to beseech and beg you (*as for an almes*) that you would be reconciled, and be happy? *forgive me this wrong.*

Be astonished, O Heavens, at this, and be horribly afraid, Jer.

2.11,12,13. Why? Whats the matter? *the matter!* 'tis this, *My people have committed two evils, they have forsaken me without a cause, and have changed their glory for that which doth not profit.* Oh sinners, let me say to you, as *Saul* to his servants, 1 *Sam.* 22.7. Hear now ye *Benjamites*, will the son of *Jesse* give every one of you Fields and Vineyards, and make you Captains of thousands? *Oh poor Souls*, will sin, will Satan, will the world give you Heaven and Eternal life? Why will you be so unreasonable to sin against God, and wrong your own souls? Oh hear, and fear, and do no more so wickedly.

240. *Come and see.*

A sight (*one sight*) of Jesus Christ doth more ravish and overcome a soul, then all the reports that can be made of him; *the tongue of men and Angels cannot set him forth so lively and lovely as a poor soul findes him.* Who can believe honey to

be so sweet, as he that hath tasted it knows it to be? the daughters of *Jerusalem* wonder at the daughter of *Sion*, when sick of love, and say, What is thy beloved, more then another beloved? Why so fond? *Oh sayes the soul*, his mouth is most sweet, yea, he is all desires ...altogether lovely; this is my beloved, this, Oh this is my beloved. When poor creatures come to know him as by himself made known to them in his beauty, they then say as *John* 4.42. we believe not because of thy saying, for we our selves have heard him, and know (*assuredly*) that this is indeed the Christ, the Saviour of the world; yea, they say as the *Queen of Sheba* said of, and unto *Solomon*, 1 *Kings* 10. 5. (Oh Lord) for indeed a greater then *Solomon* is here, and therefore let me say, *Oh Lord*) since I saw thy wisdome, and the house that thou hast built, and the meat of thy Table, and the sitting

sitting of thy servants, and the attendants of thy Ministers, and their apparel, &c. there is no more spirit in me —— to say the rest. Ah, 'twas a true report that I heard of thee, when I (poor I) was in mine own (self) Countrey, but I believed not the words, till I came, (oh happy coming) and mine eyes (oh blest eyes) had seen it: and behold the half was not, no not the half was told me; thou exceedest, abundantly exceedest the report which I heard. *Happy thy men! happy thy servants, which stand continually before thee, to hear thy wisdome, which is able to make wise unto salvation!* Blessed be the Lord thy God which delighteth in thee (*in thee is he well pleased*) to set thee on the throne of *Israel*, whom he loved for ever. Oh Lord *saith the soul*, help me to give, but what? Silver and Gold? Alas, what's an hundred and twenty talents of Gold? and of Spices

very great ſtore? and precious ſtones, though as many as the ſand of the Sea? *No, Lord*, 'tis mine heart, ſuch as 'tis, that I would beſtow, for indeed thou haſt raviſh'd me with one of thine eyes: Take it, Lord, 'tis wholly thine, Oh that not a vain thought might lodge in it any more; ſhall it be thus, Lord? then awake my glory, and thou my ſoul, and all that is within me praiſe the Lord, and bleſſe his holy name. What ſhall I render to the Lord for all his benefits, and among all, *for that*, for that which is the worth of all, and more worth then all the reſt.

Herb. *——I will doe for that,*
Alas! my God, I know not what.
But though I cannot fully pay the ſhot,
Let me not love thee, if I love thee not.
Let all the glory of my glory be,
To give all glory and my ſelf to thee.

This

This is too little, more is due,
I cann't requite it, Lord, 'tis true.

241. When a poor soul considers what God hath done for him, in admitting him into communion with himself, to eat bread at his Table continually, he cries out (even weeping for admiration) as *Mephibosheth* did, 2 *Sam.* 9. 8. What is thy servant, that thou shouldest look on such a dead dog as I am! *Such a God, on such a dog!* And when he considers from what a low, to what an high estate God hath brought him, he saith as *Jacob*, *Gen.* 32. 10. I am lesse then the least of all thy mercies, and of all the truth which thou hast shewn me, for with my staffe I went over this *Jorden*, and now I am become two bands. And when Jesus Christ tells a soul, that he will make him a King, and a Priest to God, he humbly saith as *Saul to Samuel*, 1 *Sam.* 9. 21. Am not I a *Benjamite*,

Benjamite, of the smallest of the Tribes of *Israel*? And my family the least of all the families of the Tribe of *Benjamin*? Ah Lord, wherefore speakest thou so to me? Yea, it sayes as *Elisabeth* said to *Mary*, the blessed Mother of blessed Jesus, when she heard the salutation, that the babe (*the heart of a poor believer*) leapt within her, and she spake, yea, she spake aloud; Blessed, yea blessed art thou, whence! *Oh whence is this to me*, that the Mother of my Lord (Oh saith the soul, that my God) should come to see me, even me, poor worthlesse me! That it fares with them as with them, *Luke* 24. 36--42. Jesus stood in the midst, and said, Peace be unto you; and they were terrified and affrighted: but he said, Why are ye troubled? it is I; behold my hands and my feet, and *they believed not for joy and wondred.*

242. *Devils incarnate.*

Persecuters are called Devils,

Rev.

Rev. 2. 10. and as they do the Devils work, they shall have the Devils wages; *they cast Gods Saints into prison, and the Saints God will cast them into prison*, into an everlasting prison and dungeon of outer darkness, unless they repent. Christ will say to them at last, *as* Gideon *said to* Zeba *and* Zalmunna, *Judges* 8. 18, 19. what manner of men were they, whom you slew at *Tabor?* and they answered, as thou art, so were they, each one resembled the child of a King: then will Christ reply as *Gideon*, they were my brethren, the sons of my father, as the Lord liveth, had you feared me, and saved them alive, I would not slay you, I would not damn you; but now, away to prison, away to Hell. Woe (*this woe*) to him that offendeth one of Christ's little ones; it were better for him that a mill-stone were hung about his neck, and he cast into sea; I

far

far better then to be cast into the bottomeleſſe pit of Hell.

243. *The ſins of profeſſors quickly ripe.*

The ſins of a profeſſing people or Nation, are ſooner ripe, then the ſins of the wilde world, as fruit that growes more in the Sun, they are concocted and come to maturity ſooner: and therefore (*'tis obſervable that*) God bears longer with the world, yea, and (in a ſenſe) deals more gently in their puniſhment. The ſin of the *Amorites* was long (many years) ere it was full ripe; but *Iſraels* was ripe in forty years; and ſeeing they were known of any people of the Earth, therefore God will viſit upon them all their iniquities, and that to their coſt, they ſhall more intenſely feel his wrath. *How dear was this Iſrael unto God*, by how many ſweet, loving and precious appellations were they called? his people, his ſpouſe,

ſpouſe, his treaſure, his Jewels, his darling, and *yet God caſt them to the dogs*. Oh how ſhould *England* hear, and fear, and do no more ſo wickedly, leſt God make a quick diſpatch, and do as by *Aſia*, remove the Candles and the Candleſticks out of their place.

244. *The happy Adventure.*

When a poore ſoul begins to be ſenſible of ſinne and its danger thereby, though it lye downe in ſorrow, yet it ſhould not mourne as without hopes; but reſolve as the *Lepers*. 2. *Kings*. 7. 3. to preſer (*though an uncertaine*) hope, before a certaine death. Say as they, why ſit we here untill we dye? if we enter into the City, the famine is there, and we ſhall certainely dye; if we ſit ſtill here, we dye alſo: now therefore come, let us fall (*for the hoſt of the Syrians, let the poore ſoul ſay*) into the hands of *God*, if he ſave us alive we ſhall live, if he kill us, we ſhall but dye.

Dye?

Dye? Oh poore ſouls, never any came to *God* by *Chriſt*, but they were ſaved alive; Come to him then for he will not kill you, indeed he will not. Come to him and ſay as the *Prodigall*, when he came to himſelfe, how many hired ſervants of my *Fathers* have bread enough and to ſpare, and I periſh with hunger. *I will ariſe and goe to my Father &c.* I, doe ſo, ariſe and goe, for there is hope in *Iſrael* concerning this thing. See how his *father* had compaſſion on him, how he ran, how he fell on his necke, how he kiſt him, and bid him welcome home. *Say then as Heſter* c. 4. 16. I will goe in unto the King, if I periſh, I periſh. What ſoul? periſh ſayſt thou? no, no, the *Golden Scepter* is held out, thou mayſt come and welcome. God will ſay as the King to *Heſter*, c. 5. 3. What wilt thou, and what is thy requeſt? it ſhall be given thee, even to the Kingdom; whereupon *Heſter*

made

made a feast for the King, but *God* will make a feast for thee: *Dost thou not heare what he saith: Luke* 15. 22. Bring forth the best robe, and put it on him, put a ring upon his hand, and shooes on his feet, Kill the fatted Calfe, let us eat and be merry, for this soul was dead and is alive, 'twas lost, and is found; Oh who would not come to thee, thou, O thou lover of souls?

245. *The smiting of Amalek.* I A Saint should doe by his corruptions, as *Saul* was commissioned to doe by *Amalek*: 1. *Sam.* 15. 3. Goe and smite *Amalek*, and utterly destroy all that they have, and spare them not, but slay both Man and Woman, Infant and Suckling, Ox and sheep, Camme! and Asse; yea he should doe as *Iosuah*, c. 8. v. 26. who withdrew not his hand untill he had utterly destroyed the inhabitants of *Ai*. *He that's merciful to sinne is cruell to his owne soul.*

246. *Busie-*

246. *Busie-idlenesse.*

Mans idle time is the Devils working time, he doth most when men do least; for as *Latimer* said, the Devil hath more service done him in one holy-day, then in many working-dayes.

247. *The hypocritical deceitful pleasures of sin.*

The pleasures of sin say unto us, *as* Jael *said to* Sisera, turn in my Lord, turn in to me, fear not; and if we ask water, they will give us milk, and bring forth butter in a Lordly dish; but when we are turned in, they (*as she did* Sisera) cover us with a Mantle, and finding us (*by their lullings*) to fall fast asleep, they put their hand to the nails, and their right hand to the workmans hammer, and with this hammer they smite us, piercing and striking through our temples; at their feet we bow, we fall; where we bow, there we fall down dead, *Judg.* 4. 18, 19. with

5. 25.

5. 25, 26, 27. their lips indeed drop like the honey-comb, and their mouth is smoother then oyl, *but their end is bitter as wormwood*, sharp as a two-edged sword, their feet go down to death, and their steps take hold on Hell, *Prov.* 5. 3, 4, 5. with much fair speech they cause us to yield, with the flattering of their lips they force us, and little think we, that we go as an Oxe to the slaughter, and as a fool to the stocks, till a dart strike through our liver, as a bird hasteth to the snare, and knoweth not that 'tis for his life, *Prov.* 7. 21, 22, 23.

248. *Not Heaven, but God in Heaven.*

If a Saint were in Heaven, and saw not Gods face there, he would say as *Absolom* said to *Joab*, 2 *Sam.* 14. 32. Wherefore am I come from *Gesur*? it had been good for me to be there still, unlesse I may see the Kings face. Though Heaven

be Gods dwelling place, yea, his Presence-Chamber, yet a Saint could not be at rest there, if he saw not God: 'tis not the Jasper, nor the Chrystal, 'tis not the pure Gold wherewith the streets are paved, 'tis not the pearls, nor the precious stones that are precious in his sight, but the Lord God Almighty, and the Lamb, who are the light thereof: *Whom have I in Heaven but thee?*

249. *God more then self.*

A Saint cares not how ill it goe with him, so it goe well with Jesus Christ; he saith, as *Mephibosheth* to *David*, 2 *Sam.* 19. 30. yea, let him take all, inasmuch as my Lord the King is come again in peace unto his house. So it may goe well with Gods name, *Moses* cares not though his be blotted out of the book of life: and said *John*, he must increase, but I must decrease; this my joy therefore is fulfilled.

250. *Little faith in the world concerning the world.*

A Gentlewoman being told that the world and the glory of it was but vanity; 'tis true ſaid ſhe, *Solomon* ſaid ſo, but he tryed it firſt, and ſo will I. Alas, that we cannot take Gods word, we cannot believe till (*nor ſcarce when*) we ſee: the world bewitcheth us before we will believe it to be a Witch; we believe it not to be poyſon, till we are poyſoned.

251. *The cuſtome of the Countrey.*

God hath two daughters; the younger, which is Heaven, is fair and lovely, like *Rachel*, and courted by all; the elder is Repentance, which (with tears) is bleary'd, *like Leah*, and neglected by moſt: but if men ask, as *Jacob* for *Rachel*, God will anſwer as *Laban* did him, 'tis not *mos loci*, 'tis not the cuſtome of the place to marry the younger before the elder. *He that will not marry the* Leah *of repen-*

tance, shall never have the Rachel of Heaven.

252. *Not my will, but thine.*

I have heard of a good Woman, who when she was sick, being asked whether she were willing to live or dye; answered, *which God pleaseth*; but said one, if God should referre it to you, which would you chuse? truly said she, if God should referre it to me, I would e'n referre it to him again.

253. *Plain Preaching.*

Bernard Preaching one day very Scholastically, the Learned thankt him, but not the godly; but when another day he preacht plainly, the good people came blessing God for him, and gave him many thanks, which some Scholars wondring at; ah said he; *Heri Bernardum, hodie Christum*; yesterday I preacht *Bernard*, but to day I preacht Christ; *this not Learning but teaching*; not the wisdome of words, but the evidence and demonstra-

monstration of the Spirit, that is welcome to Saints.

254. *The lesse of man, the more of God.*

I can (*said Dr. Twisse of himself*) take some pains in writing Controversies, but I cannot take pains in making a Sermon; and when I have taken most, I finde that I have lesse edified my people, though perhaps more pleased my self.

'Tis not mans explication, but Gods application of truth which edifies.

255. *Savoury Salt.*

Salt is the first set on, and the last taken off the table, that every dish from first to last may be seasoned. *May not the Apostle refer to this,* when he saith, let your speech be season'd with Salt. *Col.* 4.6. Let it be Savory, such as tendeth to edifying. Can that which is unsavory be eaten without salt? or what tast is there in the white of an egge? *Sales* without *Sal*, the

grace of ſpeaking without ſpeaking of grace, or a grace in ſpeaking, without ſpeaking grace is but unſavory: would *God* our table-talke might never want Salt.

256. *Old men and Babes.*

God hath *Saints* of ſeverall degrees and ſiſes, and ſome of them have more *Communion* with him then others: from among the multitude he choſe twelve to be with him, from among the twelve, he choſe three (*Peter*, *Iames*, *and Iohn*) which were *è ſecretioribus* of the privy councell, from among the three he choſe out *Iohn* as his peculiar darling and boſome favorite, of whom it's ſaid *five times*, that he was the diſciple whom *Ieſus* loved. So now to this day, *God* hath *his babes*, who eat milk and nothing elſe; *his Children*, who know their *Father* and are aſſured of his love; *his young men*, who goe out to warre; and the *Fathers in Iſrael* whoſe *gray-headed* experi-

ence and *wisedome* abounds: for they know him from the beginning.

'Tis a great mercy to be one of *Gods*, though but one of his little ones, yea the least of all; to be a *Starre*, though not of the first magnitude: to be a *Disciple* though not a *John*, nor one of the three, nor one of the twelve, nor one of the seaventy. But to be a *John*, a darling, to leane on his *breast*, to lye in his *bosome*, *Oh how great a mercy!* ti's mercy to be new borne, though one be but newly & as one newly borne, but to grow up to a perfect Stature to be a man in *Christ Jesus*, *Oh how great a mercy!* Lord perfect all that which concerns thy Servant, yea, that which concerns all thy Servants.

257. *A Dialogue between* God *and* Abraham:

Wherein is evinced { 1. *Abraham's* faith, *Heb.* 11. 17, 18, 19. 2. *Abraham's* fear, *Gen.* 22. 12.

He feared *God*, but was not afraid of God: *His faith was all tryed, yet not at all tired*, but rejoyced as a strong man to run his race, which was the more to be admired, if we consider what *ifs* and *ands*, what put offs and objections, *Abraham* might have made, when God tempted *Abraham* and said.

God. Abraham my servant, my friend, where art thou? Come forth, attend to execute my Commands.

Abraham. To which he said, *behold me*, here I am, speake *Lord*, for thy servant heareth, I am wholy at thy command and service, doe with me and mine what seemeth thee good; If thou bid me go, I will

will go; and if thou bid me come, I will come; whatever thou bid'st me doe, I will doe it.

God. Then God said, *Take now thy son, thine only son Isaac, whom thou lovest, and get thee to the land of Moriah, and offer him there for a burnt offering, upon one of the Mountaines which I will tell thee of.*

Abraham. To this, he did not, but might have pleaded; why *Lord*, thou art blessed in thy selfe, and needest not any thing; thou desirest not sacrifice, else would I give it thee, and thou delightest not in burnt offerings 'tis true, *Lord, thy sacrifices are a broken and contrite heart*, and that I will willingly offer, doe not despise but accept of that.

God. But saieth *God*, offer thy son.

Abraham. Lord, If thou wilt have an offering, all my herds and flockes are at thy service; behold (*as long after this Araunah*

said

said to David) here are Oxen for burnt sacrifice, and threshing instruments, and other instruments for wood; all these things will I willingly give unto the *King*, and the *Lord* my *God* accept it.

God. No saith *God*, I will take no Bullocke out of thine house, nor he Goats out of thy fold, *for every beast of the forrest is mine*, and the Cattell on a Thousand hils; I know all the Fowles of the Mountaines, and the wild beasts of the field are mine; if I were hungery I would not tell thee, for the world is mine and the fulnesse thereof; will I eat the flesh of Bulls, or drinke the blood of Goats? No, *Abraham* No, but offer thy son.

Abraham. Lord tis true, thou art above these, and he that offers thee praise honours thee; and therefore thou calleſt upon us, to offer unto *God* thanksgiving, and to pay our vowes to the most high;

high; and *Lord* I am willing to pay my vowes in the great Congregation. *Accept of my thanks, and I will thanke thee the more*; receive these *Vowes* as part of the debt, and I will vow and pay thee more.

God. No saith *God*, Nothing but thy *Son*, offer, *Abraham* offer thy *Son*.

Abraham. *Lord*, If thou wilt have the flesh of man to be sacrificed, and his blood to be powred out, then take one of my servants, *Doe not call my sinnes to Remembrance and slay my son:* good Lord spare my son.

God. No saith God, offer up thy son.

Abraham. Lord if thou wilt have a son take *Ismael*, *Spare mine Isaac*, *Lord* spare mine Isaac.

God. No saith God, take thy son even Isaac.

Abraham. Lord, he is mine onely son, he hath not a Brother, nor are there any more in *Sarahs* wombe,

Lord

Lord, I begge *onely this*, ſpare mine onely ſon.

God. No ſaith God, take thine *onely* ſon.

Abraham. Why Lord, I have had him but a little while; if thou wilt take him, yet good Lord, let mine *Iſaac* and I laugh together yet a while.

God. No ſaith God, take him *now*.

Abraham. But Lord, I love him, and ſo, that to take *Iſaac* is to take my life, *which is bound up in the life of the lad*; and if thou take him away, thou wilt bring down my gray hairs with ſorrow to the grave.

God. Well ſaith God, I know thou loveſt him, but *muſt you not love me better?* offer up this ſon, this onely ſon, this *Iſaac* whom thou loveſt.

Abraham. But Lord, though thou art righteous when I plead with thee, yet let me talk with thee

of

of thy Judgements. *What will the wicked say*, when they shall hear that thou delightest in blood? and that thy servants must offer their children unto thee; Lord, who will serve thee at this rate?

God. Well, saith God, I take but mine own, and I may do with mine own what I please; I that give may take; and therefore *minde not you what the world will say, but what I say*; and I say, offer thy son.

Abraham. But Lord, hast thou not commanded me to do no murther, and must I now imbrue mine hands in blood? and in mine own blood too? *Oh happy I, might my blood go for his!* Oh *Isaac, Isaac*, my son *Isaac*, my son, my son, *would God I might die for thee*; Oh *Isaac*, my son, my son! Lord, how can this stand with the Law which thou hast given me?

God. Abraham, saith God, *such things are not first just, and then willed*

led by me, but willed by me, and therefore just. *Abraham*, doe you not know that I can repeal, or make exceptions? *'tis I that say it, therefore doe it.* Who is this that darkneth counsel by words without knowledge? gird up now thy loins like a man, smite him, kill him; *have not I commanded thee?* be couragious and a son of valour, goe and offer thy son.

Abraham. But good Lord, thou hast made this exception, when thou didst shew man what was good, and pleasing in thine eyes, thou wouldest not that he should give his first-born for his transgression, *nor the fruit of his body for the sins of his soul*, but to do justly, to love mercy, and to walk humbly with God; to obey (*thou sayest it*) is better then sacrifice, and to hearken then the fat of rams.

God. Well then, saith God, hearken and obey, this is to do justice, this

this is (*Oh wonder*) to shew mercy; this is to walk humbly with thy God.

Abraham. Seeing I have taken upon me to speak unto the Lord, *I will yet say*, Lord, he is the son of the promise, in whom (*thou hast said that*) all the nations of the earth shall be blessed; now Lord, if he die, and die a childe without children, where then is the blessednesse thou spakest of? what will become of the blessing?

God. Well *Abraham*, saith God, *perform you what I command, and I will perform what I promise.* What will *Abraham*, who was once not weak in faith, and considered not his own body, nor *Sarah's*, when 'twas dead, who staggered not through unbelief at my promise, but was strong in faith, and gave me glory, who was fully perswaded that what I had promised, I was able to perform, and was not disappointed of his hope, though against

against hope; will this *Abraham* now call me in question? *hast thou known my name, and wilt thou not trust in me?* am not I the Lord who change not? have I said it, and shall it not come to passe? is there any thing too hard for God? am not I able to raise up even out of stones, to raise up children unto *Abraham?* Cannot I say to dry bones, live? thou hast received him from the dead in a figure, and were *Isaac* in the grave, could not I who am the resurrection from the dead, say, *Isaac* come forth? arise and walk, that thy father may receive thee with double joy, saying, *Isaac* my son, who was dead, (*yea, who was twice dead*) is alive. *Abraham*, offer thy son.

Abraham. My dear Lord, seeing I who am but dust and ashes, have taken upon me to speak unto thee, Oh let not my Lord be angry, if I speak once more. If I may not prevail to (*Oh that I might prevail to*)

save

save *Isaac* alive, yet let me intreat thee, that I may not be the Priest, let not mine hand be upon him, *how can I see the death of the childe!* Good Lord, let some other doe it, surely I cannot lift up my hand, or if I doe, shall I not with it may wither, or be turned into a stone? will not these eyes run down with rivers of tears? Ah, Lord, I can speak no more, mine heart will break, mine hand will shake: Send by whom thou wilt send, let me, Oh let me not go.

God. Yes *thou*, take him *thou*, and goe *thou*, and offer him *thou*, none but *thou*.

Abraham. Ah Lord, yet once more, but this once more, and I have done. I am old and full of daies, *past travail*, spare me a little, let me not goe so far as the land of *Moriah*; let it (if it must be, let it) be done at home.

God. No *Abraham*, take now thy son, thine onely son *Isaac*,

whom thou loveſt, and get thee into the Land of *Moriah*, and offer him *there*, no where but *there*.

Thus you have ſeen, *if not a faith of Miracles, yet a Miracle of faith*, that one who had ſo much, and more to ſay, ſhould ſay nothing, but riſe up early in the morning (after he had ſlept upon it, *if ſleep he could*) and ſaddle his aſſe, and take two of his young men, and *Iſaac* his ſon, and cleave the wood, and riſe up and goe to the place; and leſt he ſhould be intetrupted by his ſervants, he left them with the aſſes, and laies the wood upon his ſon, his ſon *Iſaac*, (*he muſt bear his croſſe*) and when this innocent ſoul, this Lamb did open his mouth (not to complain) but to aſk for another, he tells him, (*could* Abraham *tell him without a ſigh*) that God would provide; and what's *Abraham* about to doe now? what to binde him? *Ah*, Abraham, *was thine heart in thy*

hand, or thy hand in thine heart? What, and lay him on the Altar! *Tears, Abraham, tears.* What, and ſtretch forth his hand, and take the knife, to ſlay his ſon! *Oh wonder!* Yet *Abraham* is ſo far from holding or praying to God to hold his hand, that the Lord himſelf cries out, Oh *Abraham*, hold thy hand.

This is Abraham, of whom God ſaith, now I know thou feareſt (loveſt) me, ſeeing thou haſt not withheld thy ſon, thine onely ſon from me. How then with admiration, and adoration, may we ſay to God, now we know thou loveſt us, in that thou haſt not withheld thy ſon, thine onely ſon. *Iſaac was but a ſhadow (and the offering up of Iſaac but a ſhadow of the offering) of the Son of God.* Oh what a love-token is this! herein is the love of God manifeſted; in this God commendeth his love, God loved the world, that he gave his *Son*, and that to death, that his

Son might give life to us. *Was ever love like thine!* That thou wouldst part with a Son, such a Son, so precious in himself, so precious in thine eyes, who was thy Sabbath, thy rest, in whom thou wert well pleased, for sinners, for enemies, who did wickedly even as they could. *Ah, Lord*, never was there love like thine.

——*Thy love, Oh Lord, to mee*
Surpasseth that of Abraham *to thee.*

258. *Boldnesse in Prayer.*

God gives all men leave to pray, but he gives his people leave to be bold in prayer; and that not onely for themselves, to say, as *Jacob*, I will not let thee goe, but for others, as *Moses* for *Israel*; and as *Luther* said, thy will be done. Remarkable is the boldnes which *Abraham* used with God, in the case of *Sodome*, *Gen.* 18.23. where he seems at the first dash to charge God with a kinde of injustice, and yet

yet but upon *a peradventure*; six times he comes to God, and alwaies with but *a peradventure*; he fell (*a great fall*) from fifty to ten, & that but with a *peradventure*, and yet God gives him the hearing; yea, seems willing to have taken lesse, if *Abraham* had but had the boldnesse to bring his fifty to five.

Is God no more Almighty? What is Pray'r?
Bold creature, Pray'r becomes God's Conquerour.
Rare Stratagem of war! Pray'r wins the field,
Tet God's not overcome, but God doth yield.

259. *Let not the left hand know what the right hand doth.*

When a Christian is about to perform any duty, he should say to himself, as *Abraham* said unto his yong men, *Gen.* 22. 5. Abide you here with the Asse, and I and the lad will goe yonder and worship;

onely let him leave out this *and come again.* Self tarry you here, flesh tarry you here, I and my spirit must goe and worship; a poor soul may say many times, the spirit is in him; but oh 'tis glorious when one can say, that he is in the Spirit, and can attend upon God without distraction.

Ah my dear Lord, divorce my self from mee!
Then single I will singly worship thee:
Yet one wish more, for better two then one,
And 'tis not good for man to be alone.
That I may to thee double honor give,
Let thine in me, and me in thy Sp'rit live:

260. *An heavenly use of earthly things.*

Use recreations, and that which is more necessary, very eating, and drinking, and sleeping, *not as things which*

which thou likeſt, but as things which thou lackeſt; not out of luſt, but neceſſity: Look on all the pleaſures of this world, either *as ſins or ſnares*, and then thou wilt not take too much pleaſure in this world. Uſe all Earthly things *as thou doſt a pair of ſtairs*, by which thou goeſt up to thy chamber, but ſtill keepeſt them under thy feet; though thou put forth thine hand, yet keep in thine heart, and be ſure that while the things of earth have thy body, the things of Heaven may have thy ſoul: though all things be lawfull to thee, yet come not under the power of any. *Let not thy ſervants be thy maſters*: thou wert not made to ſerve thine eſtate, thy body, and thy ſenſual appetite, but they were made to ſerve thee. Uſe thine eſtate then to ſerve thy bodily occaſions, and thy body to ſerve thy ſoul-occaſions, and thy ſoul to obſerve Gods Commandements; thus all thou

doest will be a glory to thee, because all that's thus done (*decently and in order*) is done to the glory of God: and thus while others *turn their service of God into a bodily exercise, thou maiest turn thy bodily exercise into the service of God.*

261. *Improvement.*

Were men but as wise for eternity, as they are for time, and did they spiritually improve their natural principles for their souls, as they do naturally for their bodies and estates, *what precious Christians might men be*; for instance.

1. *Principle.* To believe good news well grounded. Why then is not the Gospel (*which is the best and best grounded news in the world*) believed?

2. To love what's lovely, and that most which is most lovely. *Why then is not Christ the beloved of mens souls, seeing he is altogether lovely?*

3. To fear that which will hurt them. *Why then are not men afraid*

to

to sin, seeing nothing is so hurtful to them as sin?

4. Not to trust a known deceiver; *why then doe men trust* 1. Satan, the old Serpent, the deceiver of the world? 2. The world, and its deceitful riches. 3. Their own hearts, which are deceitful above knowledge. *Alas!*

5. To lay up for a rainy day; for old age. *Why then doe not men lay up for eternity, treasures of faith and good works against the day of death and judgement?*

6. He that will give most shall have it. *Why doe not men give their love and service to God then? Doth not he bid most?*

7. Take warning by others harms. *Why do not men take heed of sinning from the sufferings and torments which others undergoe for sinning?*

8. To have something to shew under mens hands, because they are mortal. *Why then will not men*

have

have something to shew under God's hand for their security to salvation, seeing not God, but they are mortall? Ah, if men did but walk by their own rules, and improve such and many others of their own Principles, what an help would it be to godlinesse. *But alas*, God may complain of men as of his people of old, my people doe not consider, men do not consider.

262. How bad soever they are who professe the truth, yet the truth which they professe is never the worse; if they offend and wrong their souls, doe not thou be offended and wrong thine owne soul.

263. We many (*alas too many*) times have to doe with God, without considering what we have, or with whom we have to doe.

264. Some good things come to the *Saints* in this life, but the rest and the best is reserved for the life to come.

265. *Recre-*

265. *Recreation.*

Some men are ſo much at, and ſo much in recreations, that they loſe the recreation of recreation, let it be but ſhort and 'twill be the ſweeter, *eſpecially if thou preſerve thine heart, to be as free to goe off as to come on*; elſe 'tis to be fear'd, that if thou worke at thy play, thou wilt play at thy work; for he that makes his recreation a buſineſſe, will thinke his buſineſſe a toile; and if once thy calling be a wearines, thou wilt ſoon be weary of thy calling, and then ther's roome made for the next *luſt* that *offer's it ſelfe to thy ſervice, that thou mai'ſt offer thy ſelfe to it's ſervice.*

266. *The day of Judgement.*

The day of judgement will be to many *dies deceptionis* a day of deceipt, not that it will deceive any, but make it appeare that many have deceived themſelves with vaine hopes of heaven, of which they will then be diſappointed.

Many

Many that have past mans day of approbation, may at that day meet with reprobation.

Many that have beene looked upon, and have looked like gold here, may be found drosse then, yea reprobate silver will he call them.

266. *The teachings of God.*

Some duties God teacheth us by precept, *as faith and repentance*, others he teacheth us by example, *as love mercy* &c. many are taught both these wayes, which yet are not taught of God, because they learne not what they are taught. *Men are then properly taught when they are powerfully & effectually taught*, so as that they learne the truth as it is in Iesus.

267. Surely he that love's himselfe will not hate his brother, for while he is out of charity with his brother, God is out of charity with him; and he loseth more for want of Gods Love, then his brother

loseth

loseth for want of his love.

269. As he that provid's not for the relieſe of his owne family is worſe then an infidel, and hath denied the faith; ſo he that relieves not them that are naked and deſtitute of dayly food, hath alſo denied the faith. *James* 2. *The true believer therefore ſhould ſo provide for his owne family, as that he may relieve others & ſo relieve others, as not to wrong his own family*; for though charity ſeek not her own, yet without offence or offending, charity may begin at home.

270. He that repents of a good act, turnes good into evill.

271. Many, *becauſe* they can hide their ſin from men, are apt to thinke that their ſin can be hid from God; *becauſe* they ſin unpuni'ſht, that ſin hath no puniſhment, and *becauſe* they can ſin with eaſe, that 'tis an eaſie thing to ſin: but ah when God ſhall reprove them, and ſet their ſin in order be-

fore

fore their faces, *and when* the wages of sin, which is eternal death, shall be their portion, *and when* the gnawing worm shall ever live as a sting in their consciences, they will then know how they have been deceived and hardned through the deceitfulnesse of sin, that they might not be sensible what an evil & bitter thing it was that the fear of God was not before their eyes.

272. Many men go about to mince, mitigate and lessen their sin, and say of it as *Jonathan in another case*, I have tasted but a little honey on the top of a rod, and I must die. I have stoln, I have lyed, I have taken a bribe, I have us'd false weights and measures, I have dissembled and equivocated, but 'twas but for a little, and must I die? Alas, *they that sin for a little, will not finde their sin little*; nay, the sinne is the greater that men would transgress the good Commands

mands of the great God for so little. *The lesse the temptation, the greater the sin*; if thou canst finde it in thine heart to sin so high at so low a rate, at what a rate wouldst thou sin for more? If thou canst sell Christ for thirty pieces, what wouldst thou do for a greater price?

273. A man should not hate the person for the sins sake, nor love the sin for the persons sake.

274. 'Tis good to take the changes of this world without changing, not to be exalted when we are exalted, nor to be cast down, when we are cast down; but to carry it with an even fraune towards God and man, as *having learnt how to abound without pride, and how to want without murmuring.*

275. Be not curious nor busie in enquiring after other mens businesse; he that mindes the doing of his own businesse, will finde businesse enough to do.

276. Some

276. Some men never forsake their sin; till their sin forsake them, they do wickedly as they can, and as long as they can, and were their power as much as their will, they would neither leave sin, nor suffer sin to leave them: *they will as much as they have power to do, though they have not power to do as much as they will.*

277. A drunken and an angry man do both agree in this, that they speak they know not what, and afterward they know not what they spake.

278. There's little difference in Religion, between not giving to the poor, and taking from the poor, btween not saving, and killing, between not doing good, and doing evil; for in *Matth.* 25. the sentence of condemnation is past, not for opposing, or taking from, or killing, but for not relieving the poor; 'tis past on sins of omission, because indeed *the omission of*

good

good is the commission of evil.

279. I have heard of a woman, that did grudge to give her husband obedience and honour, because as she said he was unworthy; to whom it was answered, that *how unworthy soever he were, yet the command of God was worthy to be obeyed*; whatever she had to say against her husband, she had nothing to say against the command of God, which is holy, just, & good.

280. When a Chirurgeon comes to let us blood, we bid him welcome, we thank him, *and give him a fee beside*: and shall we not welcome God, when he comes by any affliction to let us blood, and to cut out our dead flesh? *especially* when we may say as a Maid, who lay under a Surgeons hand, and being ask't how she could endure such lancing, &c. she replied, 'twas her father, who loved her, and did it to do her good. *They verily for a few daies chasten us after their own*

pleasure, but he for our profit, that we may be partakers of his holiness. And shall we not blesse him?

281. A Minister living neer to a Philosopher, did often perswade him to become a Christian; Oh but said the Philosopher, if I turn Christian, *I must or may lose all for Christ:* to whom, and to which the Minister replyed, *if you lose any thing for Christ, he will repay it an hundred fold:* but said the Philosopher, will you be bound for Christ, that if he do not pay me, you will? Yes, that I will said the Minister: So the Philosopher became a Christian, and the Minister entred into bond, and became a surety for the Surety of the Covenant. When this new-Christian-Philosopher was on his sick and death-bed, he held this bond in his hand, and sent for the Minister, to whom he gave up the bond, saying, *Christ hath paid all*, there's nothing for you to pay, take your bond.

bond. Surely though a man ſhould be a loſer for Chriſt, he ſhall be no loſer by Chriſt, he will make amends for all, *Matthew* 19. 21.

282. When we know not what to do, we ſhould not be diſconſolate, nor diſcontent, but have our eyes to God; for *though we are at a loſſe, yet God is not*, he is where he was, when we know not where we are; though other men may maſter us, yet God is more mans maſter, then man is ours, yea, when wee are in our enemies hands, we are not out of Gods hands. *Wait quietly on him, and he will bring it to paſſe*, delight thy ſelf in him, and he will give thee thine hearts deſire; in all thy waies acknowledge him, and he ſhall direct thy path.

283. *A ſtumbling block removed.* Many men ſtumble at this ſtumbling ſtone, that thoſe who teach well, live ill; *the good Lord remove the offenders, and the offence*: Tuſh

ſay they, we know them too well to think they are in earneſt. Alas! alas! indeed 'tis true, they that Preach the Goſpel of truth, ſhould practiſe the truth of the Goſpel; but *if they will not, wilt not thou?* is the truth the worſe, becauſe they are bad? the Doctrine which they Preach, may ſave thee, if thou believe it, and do it, though they that Preach the Doctrine may not be ſaved themſelves. If they be ſo bad to go to Hell, wilt thou be ſo mad to follow them there? What ſaid our Saviour of the Phariſees, (*bad men in good employment*) after their ſayings do ye, *Matth.* 23. and *as the Proverb ſaies*, do as they ſay, and not as they do, unleſs they do as they ſhould do; 'tis not ſo much the Preachers Practiſe, as the Preachers Doctrine, that thou art to minde; *if they teach what they ſhould, that's to thee, if they do not, what they teach, that's to themſelves.* But oh all you that ſpeak

in the name of the Lord, let me beg you, that we may all be living and walking Gospels; *Our work is not onely to be Heavenly in the Pulpit:* Shall we Preach Christ to others, and be without proof of Christ living in us? Shall we make our selves transgressors, by destroy ng the things that we build? How can we think that others will learn of us, if we will not learn our selves? Do we think to go Heaven any other way? Shall it alwaies be said in reproach, *that when in the Pulpit, 'tis pity they should come out; but when out, 'tis pity they should come in?* What! shall wee bring up an evil report upon the good Gospel? shall we take his name into our mouth, and not be reformed? shall we that say to others, live *holily*, live wickedly? shall wee that teach Gospel-faith, not believe and tremble? shall we that call upon others to have their conversation

in Heaven, minde Earthly things, and become enemies to the Croſſe of Chriſt? ſhall we that make our boaſt of the Law, through breaking of the Law diſhonour God? for *by this the name of God is blaſphemed among men.* Oh that therefore we may be an example of the believers, not onely in word, but in converſation, in charity, in ſpirit, in faith and purity, and ſo take heed to our ſelves, and our Doctrine, that we may ſave our ſelves and them that hear us. *And you* dear ſouls *that are offended*, let me beſeech you in the bowels of our Lord Jeſus Chriſt, not to think the worſe of Preaching, if Preachers be bad, nor to think that the Goſpel preacht is faulty, becauſe the Preachers are in fault. Oh let your profiting be known to all men, do not refuſe an Heavenly treaſure, though in an Earthly Veſſel; not think the worſe of the Goſpel, though *Judas* be a Preacher. *As*

thou

thou loveſt thy ſoul, do not be offended with that which is without offence, though he that brings it do offend.

284. He that gives *moſt* may do moſt good to others; but he that gives *beſt*, doth moſt good to himſelf.

285. Some perſons paſſe their few daies here in an uncomfortable & wearisom ſadneſſe of ſpirit, and come to Heaven ere they are aware; others paſſe their daies in a golden dream of jollity, & drop into Hell afore they think of it. *Its better to dream of Hell, and when one awakes to finde himſelf in Heaven, then to dream of Heaven, and when one awakes, to finde himſelf in Hell.*

286. Its better to be a childe of *Abraham*, though called dog *as the woman was*; then to be a dog, and yet to be called a childe *as* Dives *was*. Empty titles have but empty comforts; *Judas* was more a Devil, though and when Chriſt called him friend, then *Peter* was though and when Chriſt called him Satan, *Peter* though called

Satan, was Christ's friend, and *Judas* though called friend, was Christ's enemy. *Peter* though bid to get behinde, was not cast off, and *Judas* though kist, was not embrac'd. *Minde not names, but things.*

287. *Who gives more?*

God out-bids sin and Satan, and therefore surely if hee that will give most shall have us, we shall be the Lords. Satan at most and best could (*to Christ which was for all mankinde at once*) but say, all this will I give thee. This? *Is this all?* This all is nothing at all to what God offers. God offers not onely these things, but greater and better things then these: for *godlinesse hath the promise of this life, and of that to come.* Who can bid more? Doth sin bid pleasures? God bids more and better; sins pleasures are but for a season, but at Gods right hand are pleasures for evermore; *ever and more.* Do ye bid Crowns? God bids a Crown immortal

mortal, which fadeth not away. Do they bid a Kingdome? Christ bids Kingdome and Glory. *Oh for shame*, let us not deny God our souls, seeing he bids most and best for them.

288. *Praise dispraised.*

He that riseth early to praise his friend with a loud voice, it shall bee a curse to him: when the Pharisees came to tempt Christ, they praised him: *If they that praise thee to thy face, come not to tempt thee, yet a temptation comes with the praise:* Be thou therefore so civil to thy self, as to begge thy friend that he would not be so civil to thee; its better that thou by speaking shouldst silence him, then that thou shouldst be silent, while he is speaking: for *though thou hear no ill, yet he doth not hear well, that hears his own praises.* He doth thee more hurt that praiseth thee, though there be cause, then hee that dispraiseth thee when there

there is no cause; the one is thine enemy, though he be thy friend; the other is thy friend, though he be thine enemy.

289. *Partiality.*

'Tis strange to see how some strain at Gnats, and swallow Camels; make conscience of Tithing Mint, and Cummin, and yet make none of neglecting the weightier things of the Law: Swear they will not, *yet make no bones* of lying, dissembling, doing to others what they would not have others to doe to them; of selfe-seeking, though to the breach of their promise, and to the hurt of others: *Herod* would not dispense with his Oath, but could dispense with his Conscience, and commit murther without a scruple. Many persons make conscience of observing all Ordinances, (*as they phrase it*) which make little or no conscience of neglecting many duties, or doing them negligently, without

sense

ſenſe or feeling: *Dinah's* brethren cannot in conſcience marry their ſiſter to an uncircumciſed man, yet can without conſcience marry their own ſouls to revenge and murther. Many cannot in conſcience keep communion and maintain fellowſhip with ſuch as they acknowledge godly, *becauſe they are not of their opinion*, and in their way, who yet can maintain communion with ſuch as they judge not godly, *being of their opinion*, and in their way. *Is this regular conſcience?* True conſcience is univerſal conſcience; and therefore *Davids Prayer*, make mine heart ſound in thy ſtatutes, that I be not aſhamed, may well be joyned with, and expounded by *Davids Principle*, then ſhall I not be aſhamed, when I have reſpect to all thy Commandements. Surely *if thou be not aſhamed of thy partiality, thy partiality will bring thee to ſhame*; the wiſdome that's from above,

above is not onely without hypocrisie, but without partiality.

290. Wretch that I am, who shall deliver me from this body of death? *Even he* whose body was delivered unto death, and overcame death by dying.

291. There are *two* strong arguments whereby to oppose temptations to sin. The first and the greatest is this, *how shall I do this wickednesse, and sin against God?* Who can finde it in his heart to dishonour his God? The second is like unto it, *how shall I doe this wickednesse, and wrong mine own soul?* What, shall I be a self murtherer? get behinde me Satan, though thou wilt have to doe with me, yet what have I any more to do with thee?

392. 'Tis no wonder that the world care's not for Saints, for the saint is a man of another world in this; *were he of the world, the world would love 'its owne:* and 'tis no

w onder

wonder that the saints care not for this world; For what should strangers, sojourners and pilgrims load themselves with bagge and baggage for? no, they declare *plainly* that *they* seeke a countrey; and *would not alwayes stay in the world, for all the world.* The world is crucified to me, and I unto the world.

293. *Saying of prayer without praying.*

Many men say the Lords-prayer which doe not pray it; they (*as Austine before Conversion when he prayed for Chastity*) are afraid lest God should heare them; they doe not care that God should say Amen, or so be it, though they themselvs wil say so; they say, *Our father*, but if he be their father, where is his honour? they say, *which art in heaven*, but did they believe it, how durst they sin as they doe on earth? they say, *hallowed be thy name*, yet take Gods name in vain; they say, *thy kingdome come*, yet oppose the

the comming of his Kingdome: they ſay *thy will be done on earth as it is heaven*, yet will not ſtand to their words, for this is the will of God their ſanctification, but they will none of that. They ſay, *give us this day our daily bread*, yet minde not the feeding of their ſouls with the bread (*Chriſt Jeſus*) which came downe from heaven. *They ſay forgive us as we forgive others*, but alas, if God ſhould take them to their word, how undon were they, whoſe hearts burne with malice & revenge, even while they pray, or ſay thus; for forgiveneſſe they ſay, *lead us not into temptation*, yet run into it, and tempt the divell himſelf to tempt them. They ſay, *deliver us from evill*, and yet deliver themſelves to evill, and give up themſelves to fulfill the wills of the fleſh, &c. yea, *it hath bin obſerved*, that they ſin moſt againſt this prayer, who ſtickle moſt for the ſaying of this prayer.

Much

294. *Much from a little.*

Christians should be very shy of the occasions of evill, and take heed of the wine when 'tis red in the glasse, and have an eye to their eye when they looke on a maid. *Dinah* out of a gadding curiosity must needs visit the daughters of the land, and while she goeth to see the daughters, the son saw her, *visamque cupit*, and having seen her, he tooke her; having taken her, he lay with her; having layn with her, he defiled her; *the report whereof comming to Jacobs sons*, they were grieved; being grieved, they were wroth; being wroth, they meditate revenge; meditating revenge, they speak deceitfully; speaking deceitfully, they deceiv'd; having deceived, they slew; having slain, they spoil'd: see *how great a fire a little matter kindleth*, what great evils there issue forth from small beginnings. Take heed then.

295. Riches are called thornes, such

such riches may be touch'd, but not rested upon; *can'st thou set thine heart upon a thorne*, without piercing thy selfe through with many sorrowes.

128. *Selfe condemned in another.*

We many times condemne others, and therein passe sentence against our selves; *thus Judah said of Tamar*, bring her forth, and let her be burnt, not considering that he spake the word against his owne soul: *thus David to Nathan*, the man that hath done this thing shall dye; not considering that he was the man. *Lord* wherein I have sinned, helpe me to pull out mine owne beame, before I judge another for his moate; and wherein others have sinned, helpe me so to iunge their frailties, as considering my selfe least I also should be tempted, and then I should as much need their pity, as they now need mine.

297. *Fickle inconstancy.*

Ah Lord, how much have we to do with our selves, poor wayward, peevish, froward we are, not well either full or fasting: either its too hot, or too cold, too wet, or too dry, we would, & then we would not. *We are discontented if we have not, and not contented with what we have*; if we have health, we would have wealth; if wealth, we would exchange it for health; when in company, wee have a minde to be alone; when alone, we would we were in company;

Romæ Tybur amo, ventosus Tybur Romam.

The City is too full of company and close, the Countrey is too solitary and open aired.

Quod petit, spernit, repetit quod nuper omisit,
Æstuat, & vitæ disconvenit ordine toto.

Oh! how I like, dislike, desire, disdain,
Repel, Repeal, loath, and delight again.
My self I follow, and my self I fly,
Beside my self, and in my self am I.
My self am not my self, another same,
Unlike my self, and like my self I am.
Self-sand, self-furious, and this wayward elf,
I cannot live without, nor with my self.

We e'ne put God to it to know what to do with us; and if he did not crosse us, 'twould be a curse to us; *'tis well for us that 'tis ill with us*; if it were not bad, it would be worse; there's scarce any thing (*though we scarce think it so*) that we are more beholding to God for, then for crossing us; for woe to us, if he let us alone; *'tis ten to one* but hearts desires and lean

souls would go together.

298. *Moderation.*

A moderate minde will be content with a moderate estate, and nothing more conduceth to moderation then to know that the time is short, and the Lord is at hand; *he that thinks seriously of these two, can neither be carelesse nor covetous*: let us then be carelesly careful, and carefully carelesse: let us be careful of to day, and carelesse of to mortow, for sufficient to the day is the evil thereof.

299. 'Tis hard to be chearfull without levity, or serious without melancholy; *we verge to extremes.* Inconveniences and snares attend all constitutions and complexions (and like Syllogismes *sequimur deteriorem partem.*) Chearfulnesse is most like to do the body good, and the soul hurt, and seriousnesse is most like to do the soul good, and the body hurt, *if we take not heed*; that therefore

soul and body may receive good, and no hurt, let us *be cheerfully serious, and seriously cheerful*; while cheerfulnesse is the sail, let seriousnesse be the ballast of the Vessel; if we want ballast, we may move too swiftly; if we want sails, we shall move too slowly.

300. *'Tis not in man to direct his way.*

'Tis hard to know what course to take to obtain an end, to be *compos voti*, and to enjoy ones desires: for that which sometime is to some the onely help, at other times is to others the onely hindrance. Some denials had never been given, had it not been for the importunity of them that requested, and some requests had never been granted, if the requesters had not been importunate. *Fabius* (*Cunctator*) conquer'd by delaies. *Cæsar* by expedition and quick dispatch. I was but *Veni, Vidi, Vici*. There is uncertainty in

wisdome

wisdome as well as folly. The course we take to save us, kills us, and that which we fear will bee our undoing, proves our safety. What a simple thing is man! *Wisdom also is vanity.* In all thy ways acknowledge God, and he shall direct thy paths.

The third Century.

301. God afflicts Saints, because he loves them; the Devil afflicts them, because he hates them; If God did not love them, he would not; if the Devil did love them, he would not afflict them. *God afflicts them for their gain, that they may be sanctified and saved; the Devil afflicts them for their losse, that they may sin and be damned:* But this is their comfort, that God loves them more then the Devil can hate them, and that Gods love will doe them more good, then the Devils hatred can doe them

hurt; and that God is better able to bring about his ends, then the Devil is able to bring about his. *Lord*, let me be a Saint, though an afflicted one; and loved of thee, though the world and the Devil hate me. *Sanctifie*, I do beseech thee, *the Devils temptations, and mine own corruptions to me*; I shall then know that all things work together for my good, when I am the better; and that they are sanctified to me, when I am the more sanctified.

302. Death.

He that would try
What is true happinesse indeed, must dye.
The good man's end is surely the beginning
of his true joy, since it puts an end
to sinning.

There were three Saints, *Job*, *Elias*, and *Jonah*, desiring to dye out of discontent, two Saints, *Simeon* and *Paul*, content to desire death,

and two other Saints *David* and *Hezekiah*, not discontented, yet not content to dye: Lord, let me rather be content to dye, then be discontented to live; for though having with *Simeon* seen thy salvation, I desire to depart in peace; and with *Paul*, long to be with Christ, which is farre better; yet I dare not out-face thee as *Jonah* did, to say 'tis better for me to dye then to live; *Surely 'tis not good to dye in anger, nor well to be angry unto death.* Let this be the care of my soul, that while I live, I may live to thee, and then when I dye, I shall live with thee. So thou mayest be magnified, its no matter whether it be by life or death; yet seeing (as *Hezekiah* said) 'tis the living praise thee, Oh (as *David* pray'd) spare me a little, and give me strength (*to do thy will*) before I go hence and be no more seen.

303. We obtain nothing by the

merit, but many things by the means of prayer.

304. 'Tis easie to tell a Lye, 'tis hard to tell but a Lye; 'tis hard to commit one sin, and but one sin.

305. While others fret at the prosperity of the wicked, and are envious at the fooliſh, because they abound in goods; *my prayer for them ſhall be this*, much good may they doe with it, and much good may it doe them; the first is the duty, the next is the blessing; if the duty be not done, the blessing will not come. *If they doe not doe good, 'twill doe them no good.* For not what one hath, but what one doth with what one hath, maketh happy or miserable.

306. Some men can say, as *Esau*, I have enough, or rather as 'tis in the Hebrew, *I have much*; but few can say, as *Jacob*, I have enough, or (as 'tis in the Hebrew) *I have all*, or God is all to me, he is mine all. *He hath not enough how much ſoever*

soever he hath, that hath not God for his portion; and he that hath God for his portion, hath enough, how little soever he hath. 'Tis not happy are the people that are in such (a plentiful) case, but happy are the people whose God is the Lord.

307. *The Alphabet or Crosse-row.*

This Text, *Matth.* 16.24. is the Christians Alphabet or Crosse-row: We learn that first which we must alwaies use, *as our letters and our vowels, we can spell no word without them.* This lesson of self-denial must be first learnt, because alwaies to be practis'd; for *without it we can doe nothing*, that is, nothing pleasing to God, or profitable to our selves: *he that denies himself, doth himself most good, and he that seeks himself, doth himself most hurt.* The reason we are such bad scholars, and non-proficients, is because we are so long in taking out this first lesson, *dimidium facti qui bene cœpit habet.* He is more then half

half way, that learns this first line of Religion; till that be learnt, a man cannot proceed to take up the Crosse, and follow Christ; if therefore we would be Christ's disciples, let us deny our selves.

308. *Comparison.*

Few men judge themselves happy or unhappy, according to what they are, but by comparing themselves with others; *where all goe naked, none are ashamed:* Many augment their misery, by seeing others more happy; and yet think themselves happy when they see others more miserable. *We many times gather our sorrowes from others joyes, and our joyes from others sorrowes.* We blesse our selves, when we see them below us, and yet think all we have to be no blessing, when we look on them that are above us. *Lord,* let not me think my good the lesse, because others have more; or my evil the more, because others have lesse;

leſſe; but let me learn in all eſtates to be content, and to welcome the will, come how it will.

309. Some men while they are wits in jeſt, are fools in earneſt; for commonly they are *the trifling things of the world*, whom ſerious men have to doe withal, when they have nothing elſe to doe: their greateſt buſineſſe is to laugh, and their reward to be laught at.

310. We are to labour for what the Son of man giveth, and God will be ſought for that which he will doe for the houſe of *Iſrael*; *Gods promiſes and our prayers are middle things* between Gods purpoſes and our attainments.

——*God expecteth we ſhould crave*
The mercy he intendeth we ſhould have.

311. Gods being ſometimes better then his word, (in doing that which he never engaged himſelf by promiſe to doe, and ſo doing above, exceeding abundantly

dantly above all that we were able to ask or think, in being found of them that seek him not) is no indulgence to idlenesse, or dispensation from duty: *We are not to minde what God can do, or doth do, but what God hath said he will do, and the way wherein:* if ever we expect to enjoy what's promised, we must doe what's commanded; *laboranti & speranti Deus dabit*: Though God have promised to give to them that ask, yet he hath not promised to give without asking: and seeing 'tis but ask, and have; we may not blame God for not giving, but our selves for not asking; and if we ask, and misse, we may blame our selves for asking amisse.

312. The most things in the world are perfectly imperfect; and the best things in the world are but imperfectly perfect.

313. Saints have so learned Christ, and of Christ, as not only

ly to restrain their hands from hurting, but their hearts from hating their very enemies.

314. *Prayer is the soul in Paraphrase.*

Which is the sense of the soul enlarged and explained, 'tis the soul speaking its mind, and minding what it speaks to God; and a gracious heart never thinks it well done, but when every confession hath its weight of sorrow, and every petition its fill of grace.

315. Am I become your enemy because I tell you the truth? *What turn-coats are these?* But awhile since they would have pulled out their eyes for *Paul*, and now they would have pulled out *Paul's* eyes, who told them the truth. Light is pleasant, yet offensive to sore eyes; honey is sweet, but it makes wounds to smart; truth is most wholesome, but distasteful to distempered palates: *Lord, let me never hate them which tell me the truth,*

truth, nor the truth which they tell me.

316. *A mistake.*

The world hath alwaies had thoughts of Religion clean contrary to what it is and doth. Most men are so mad as to think a Religious life madnesse; as if Religion did but make men melancholy and dull their spirits, and make them look wrinkled with sorrow and care long before they are wrinkled with age; as if it did but depresse mens spirits, put an end to all their joyes and pleasures, and incapacitate men to be great and glorious in this world: insomuch that *he who makes conscience of his waies, is lookt upon, but as one of God Almighties fools.* Alas, what a mistake is this! Can there be greater and better joy then rejoycing in the Lord, joy in the holy Ghost, unspeakable and full of glory? Can there be better chear then a good conscience? If

Saints

Saints mourn and are sorrowful, 'tis because they are no better, *and they are the better for that*; for godly sorrow worketh repentance to salvation, never to be repented of; *Religion takes no man off from any thing that is good, and is it not good to be taken off from evil?* Is it cowardise to be afraid of sin? Blessed is he that so feareth alwaies: Is not he stronger that overcometh himself, then he that overcometh a City? Is it folly to be wise to salvation? Is it losse to be godly? When as indeed godliness is the great and onely gain. Is it not better to be poor with honesty, then to be rich by knavery? To which of the Saints will ye turn? *Surely they that condemn Religion never were religious.* Ask *Abraham*, *Moses*, &c. if the waies of God be not pleasantness, and his paths peace; if his yoke be not easie, and his burthen light? *The Lord, whatever* others call wisdome, let this be

mine

mine to fear thee, and to depart from evil; let godlineſſe be my gain; while others take care to be great, let me take care to be good: while others ſeek Conqueſts over men, let me fight the good fight of faith, whereby I may conquer the world, and *the evil man* my ſelf; and if this be to be vile, let me be more vile; if this be to be a fool, let me be a fool. *Dear Lord*, if none will love thee, yet let me love thee. Tis better to goe to Heaven, though alone, then to goe to hell with company: as long as I am happy, I care not though the world think me miſerable.

317. Worldly riches are like Nuts; many clothes are torn in getting them, many a tooth broken in cracking them, but never a belly filled with eating them.

318. Love in deſcent is ſtronger then love in aſcent: hence (*they ſay*) parents are more loving to their

their children, then children to their parents: I am ſure 'tis true between God and us, his deſcending and condeſcending to love us is ſtronger then our aſcending love to him.

319. Every variation from unity is a ſtep to nullity; and when men goe from one Religion to all, they are in the ready way to goe from all to none.

320. Whatever God gives to us, he gives freely, and whatever he takes from us, he takes juſtly; therefore where God is free to give, let us be juſt to uſe; and where God is juſt to take, let us be free to reſign.

321. The Scriptures are to many in an unknown tongue, though in their own tongue.

322. Indirect means may ſometimes proſper, but its never bleſt.

323. Though a man ſhould be ſo honeſt as to be plain, yet he

ſhould be ſo diſcreet as to be pleaſing when he reproves.

324. He ſpeaks himſelf a fool, that doth that, which reaſon tells him is unreaſonable; hence ſinners call'd fools.

325. *Love.*

Cauſinus tells us of one *Raimundus Lullus*, who was ſo raviſh'd with love, that being askt any thing, he would anſwer nothing but love: where dwelleſt thou? *with love.* To whom belongeſt thou? *To love.* Whence comeſt thou? *From love.* Whither goeſt thou? *To love*, &c.

Oh that we were thus taken with the love of our lovely and loving God!

'Tis likewiſe ſaid of *Mary*, that by ſtrength of love, ſhe was dead to all the objects of the world; ſhe had her thoughts ſo employ'd on her Jeſus, that ſhe was almoſt inſenſible: She had eyes, and ſaw not; ears and heard not; ſenſes and felt not; *ſhe was not* where ſhe was,

was, for she was wholly where her master was, though she knew not where he was: She knew no art but that of Love; all in her turned to the love of him whom she loved above all.

Oh thus to love dear Jesus, is worth the name of Love: how cold and frozen is ours!

326. *Hope against hope.*

Many men have been destroyed by hoping against hope, and some have been preserved by it: hope undoes most wicked men, but the good may say, we are saved by hope.

327. *The evil of evil company.*

By being in ill company we suffer both in our names and our souls; 'tis both disgraceful and dangerous: if we could keep our souls free, yet our names will suffer; and if we could keep our names safe, yet our souls are in danger.

328. *The Gull.*

Cicero reports of *Cato*, that he wondred how Sooth-sayers could forbear laughing, when they met with one another, becauſe they knew that they gull'd the people; and well might he jeer the Aſtrologer, that told him he had caſt his nativity, and would tell him what ſhould befall him; *tuſh ſaid he*, I have been new-born, ſince I was born.

329. Its unnatural to hate them that love us; 'tis natural to love them that love us; but 'tis ſupernaturall to love them that hate us.

330. *The Religion that proceeds from an humour, is but an humorous Religion.*

Men uſually expreſſe themſelves & carry it in religion according to their naturall humor, and are apt to miſ-judge others if they comply not with their temper: *Some are ſo pitifull that they could*

ſave

ſave the damned, others ſo Cholericke that they could damne the ſaved: hence the melancholy chriſtian is offended with the chearefull, and the chearefull with the melancholy: ſo that not onely the world but ſaints themſelves put falſe conſtructions, upon the carrage of ſaints. The melancholly man lookes on *John Baptiſt* as a choiſe man, becauſe of great abſtinence and auſterity, as well in cloths as diet. For ſuch humors are apt to thinke that religion conſiſts much in ſadneſſe (*Chriſt ſay they wept often, but we read not that he laught at all*) and ſeldſe will they believe him a good Chriſtian, that is not ſomthing *Hypocondriacall*: yet the world paſſeth a cleane contrary ſentence, and ſay he hath a divell. The more ſociable ſort of cheerefull ſaints, provided they they keep *decorum*, and be of Chriſts ſpirit, as well as chriſts example, doe doubtleſs moſt adorne

and advantage religion: christ did not onely rejoyce in spirit, but was popular and disdained not the tables and conversations of the greatest sinners, for which the wicked world judg'd him as a wine-bibber, a great friend (*and indeed he was*) to Publicans and sinners. Now we should take heed, 1. *That we take not our naturall temper and humour for religion*: a man may be moderate by the heavines of his Phlegme, and zealous from the heat of his choler; our care therefore should be that our sorrow, moderation and austerity on the one hand, and our joy, cheerfulnesse and zeale on the other hand, be truely spiritual and christian. 2. *we should take heed not to condemne other saints, that are not of our natural humor*; not to thinke the sociable and cheerfull to be but good fellows and genial-jovial blades; or to thinke the more depress, sad dejected, and

retired

retired ſpirits to be diſcontented. God hath ſeverall ſorts of ſaints which he exerciſeth (*as ſeverall members of the body or ſeverall veſſels in an houſe*) moſt to that end to which they are appointed, his Boanerges's and his Barnabas, his Iohn and his Paul, every one in their owne place according to the gift and grace received (*yea the ſame ſaint is ſometimes in the exerciſe of one grace, at another time in the exercise of another grace, ſometime moſt in ſelfe-abaſing, at other times rejoycing in Chriſt Jeſus, ſometime in hope at other times in feare.*) Now it may be his zeale doth beſt for him, and thy moderation for thee; his cheerfulneſſe beſt for him, and thy ſadnes beſt for thee: *that which it may be is an occaſion of ſin to thee, is none to him, and that which would be an occaſion of ſin to him, is none to thee;* judge not therefore another by thy ſelfe, nor thinke that every one muſt be caſt

in thy mould.

331. We cannot give a reason of infinite things though (*and indeed because*) there is infinite reason for them: 'tis not because ther's want of reason or too little, but because ther's such excesse of reason, or too much for our capacity.

332. A pure conscience is the safest safeguard in time of scandal.

——hic murus aheneus esto,
nil conscire tibi, nulla pallescere culpa.

Mine innocency shall be my brazen wall, the faultles man need not for fear looke pale.

333. Surely if we thought that God were good to us in every condition, we should have good thoughts of God in every condition.

334. They that would avoid the evill of occasions, must avoid the occasions of evill, as *Solomon* inculcates by foure severall expressions

preſſions in one verſe, *Prov.* 4. 15. *That you may not enter into the path of the wicked,* and not goe in the way of evil men, 1. Avoid it: 2. Paſs not by it. 3. Turn from it, 4. And paſs away. *They that play with wantonneſs, are like to play the wantons.*

335. Gods diſpenſations are ſo checquer-wrought with blacks and whites, that many times a Saint hath cauſe to rejoice, but yet with trembling; and at other times to tremble, but yet with rejoycing.

336. It was a deſperate ſaying of one (*a Lawyer*) that as he that will not adventure his body cannot be valiant, ſo he that will not adventure his ſoul cannot be rich. *Men had better lay down their trades, then live by ſinning.*

337. Surely *goods ill gotten will never be good*; tis better a man ſhould be able to ſay (*as a good man once on his death-bed to his wife*) I ſhall leave thee no great eſtate, but

I shall leave thee a good estate; an estate well gotten, then to say, wife, or child, I shall leave you a great, but not good, because an ill-gotten estate. *To have an estate with a curse, is to be miserably rich.*

338. *Heaven and Hell.*

That which makes *Heaven* so full of joy, is, that *Heaven* is above all fear; and that which makes *Hell* so full of terror, is, that *Hell* is below all hope: *Heaven* is a day which shall never see any approachings of night; and *Hell* is a night that shall never see any dawnings of day.

339. Did we consider that both our good and evil were from God, it would make our good to be the better, and our evil not to be so bad.

340. A wise mans heart commands his tongue, but a fools tongue commands his heart.

341. Successe at first doth many times undo men at last; *many may*

say,

ſay, that they had never been unhappy, if they had not been happie.

342. A Chriſtian ſhould not care much for what he hath, and he ſhould care nothing for what he hath not: for what he hath, may not be, and what he hath not, may never be his.

243. Mans Preaching is but voice without power; but Gods is power without voice; *Mans is word without work, Gods is work without word*; man doth but ſpeak, but God ſpeaks and doth, every one of Gods words end in works; *he ſaid*, Let there be light, and twas ſo.

344. God ſpeaks of things that are to be done, and yet to come, as if they were already come and done. *Many Propheſies of things to be, run in the Preſent Tenſe, as if they were in being. Babylon* is fallen, it ſhall as certainly fall, as if it were fallen: by hope we are ſav'd; we

are

are as safe as if we were saved, and are kept safe that we may be saved. He that believes not, is condemned already; for he shall be as surely condemned, as if he were already in Hell. Them whom he predestinated, he called, justified, and glorified; they shall be as surely called, justified, and glorified, as if 'twere done.

344. All the glory of the world hath a stain, and all the beauty a spot; there is nothing that is all desires, altogether lovely but Christ Jesus.

He is, but time denies to tell you what,
Sum all perfection up, and he is that.

The praises of all others are with a but, and an exception. *Naaman* was a mighty man, *but* a Leper; such an one, so and so, *but* &c. fair, *but* fooliſh; ſerious, *but* ſubtle: Let us lay out our hearts then, not on that which is lovely but in part, but on him who is lovely in every part.

345. Con-

346. Contentment.

Whoſo in preſent ſtate himſelf can rightly bear,
Hath neither ill that's paſt, nor future ill to fear:
The one which is no more, ought now no more to fray us,
Th'other which is not yet, as little can diſmay us.
Not he that hath but little, but he that covets more,
Not the contented, but covetous man is poore.
The man who hungers not, he needs not bread I think,
The man that never thirſts, hath never need of drink.

347. We are ſo far from meriting by our works of mercy, that our works of mercy ſtand in need of mercy.

348. We can (*alas we can*) goe from heavenly things, to earthly things, and carry our hearts with us; but how ſeldome is it that we can goe from earthly things to heavenly

heavenly, and carry our hearts with us?

349. Men appoint walls & bulwarks for ſalvation, but God appoints ſalvation for walls and bulwarks: Salvation is often without walls and bulwarks, and walls and bulwarks are often without ſalvation. *Salvation is the ſafer ſafeguard.*

350. Saints deſire not onely to receive the word into their liking, but to be received into its likeneſs; not onely to love it, but to live it.

351. God knowes the names of all the men in the world, and yet he knowes but few men by name.

352. To be a *ſervant*, is ſometime put for a ſin, as to be the ſervant of ſin, or ſervant of men; *ſometime* 'tis put for a curſe, as ſervant of ſervants ſhalt thou be, ſaid *Noah* to *Cham*: *Sometime* 'tis put for an honour, when a man is called, and is the ſervant of God.

353. As there is joy in Heaven at the conversion of a sinner, so there is a kinde of joy in Hell, when one sins that is converted.

354. Its a great piece of wisdom so to order our condition and conversation in this world, that we may be able to attend upon God without distraction; *a distracted man can do but little, and that little cannot be well done:* duties are well done, when done with a present and sutable frame of heart, but the distracted man hath neither.

355. The fear of man makes men to sin, but the fear of God keeps men from sin.

*Gen.*3. 5. Your eyes shall be open'd, and ye shall be as Gods, knowing good and evil.

His eyes indeed were o'pe,
And then he had the skill
To know the difference
Between the good and ill.

Then

Then did he know how good
Good was, when he had lost it,
And evil too he knew,
But oh how dearly cost it?

356. Lawful things are often the occasion of unlawful things: we should use them then (*for of them it may be said, as the Apostle of the Law, the Law is good, if a man use it*) lawfully. The sins of the old world are described, *Luke* 17. 27, 28. not by unlawful, or things evil in themselves, but becoming such by the abuse. They did eat and drink, &c. which things are necessary to preserve life, and yet by these they lost their lives; *they in these things sinn'd away their lives from the earth, and their souls into hell.*

357. Feasting times are too too often sinning times; 'tis true, *'tis not sinful to feast, if our feasting be not sinful*; which that it may not be, we should not spend too much care like *Martha*, nor too much

coſt and time like *Dives*, who fared deliciouſly every day: while we are eating and drinking, wee may be dying, (*in remembrance whereof the Egyptians us'd to ſerve in a deaths head at their feaſts*) and therefore in eating and drinking, we need be holy, and do that, and all to the glory of God.

358. That we might not think riches evil, God gives them to thoſe who are good, yea, to the choiceſt, the chiefeſt, the very beſt of good men, *to whom he never gives any thing that is in it ſelf evil*: and leſt we ſhould think riches the chiefeſt good, the beſt good, God gives them to them that are evil, *to whom he never gives the chiefeſt good*.

359. Love of pleaſure, and fear of ſuffering, are the two great things, which keep men from minding that which is their chiefe good; which if enjoy'd, would either free them from ſuffering, or

fill them with pleasure in suffering, and make them say, as *Augustine*, *quam suave est istis suavitatibus carere*, how sweet is it to want the worlds sweets.

True rest is not attain'd by spending of the yeer
In pleasure soft, sweet shades, down-beds, and dainty cheer.
These leave the soul as empty of content,
As doth a dream, when time of sleep is spent.
There's more true joy in godly sorrowes tears,
Then in sins pleasures; he that truly fears
The God of Heaven, and humbly walks with him,
He, he's the man that hath an Heaven within.

360. It will much aggravate the condemnation of some, that they have been so careful of their bodies, and so careless of their souls; they are so taken up with the

the things of this world, (*which are but half goods, for they reach but half, and the worse half of man*) that ye rise early, go to bed late, and eat the bread of carefulness, for their bodily accommodations, when their poor souls may sink or swim, that's left at six and seven, the soul is not in all their thoughts. *One said he had so much business to do, that he must trust God with his soul, he could not look after it.* Most men are like the woman, who when her house was on fire, so minded the saving her goods, that she forgate her childe, and left it burning in the fire; at last being minded of it, she cries out, *oh my childe, oh my childe!* So men scrabble here for a little pelf, and let their souls be consumed with the fiery heat of cares, and at death cry out, *oh my soul, oh my soul!* how (ah how) mad are most, that while they pamper their bodies, starve their souls, for so much

eating and drinking takes away their ſtomachs to ſpiritual things. What care and pains do men and women take to clothe and neatifie the body, when the poor ſoul goeth naked and bare, and hath not one rag of righteouſneſſe to cover it. So curious and nice about their dreſſing, and keeping their houſe, that there muſt not be one haire out of place, nor ſo much as a ſpot in a rubb'd room, yet ſo negligent of their ſouls, that that goes in its night-clothes, (*undreſt*) all the day long; that many times under a ſilken and ſattin ſute, there's a very courſe ſoul; in a clean neat houſe, a ſluttiſh ſoul; under a beautiful face, a deformed ſoul; under a fair out-ſide, a foul in-ſide; *Would thou that readeſt beeſt not guilty.* Ah dear hearts, if the body be more worth then raiment, ſurely the ſoul is more worth then the body. Oh what a weight doth the Scripture lay upon this word *ſoul*,

'tis the emphasis of the Text where 'tis: Hear, and your *soul* shall live; He that sinneth, wrongeth his own *soul*; Fear him that can kill the body, and throw the *soul* into Hell. What will it profit a man to gain the world, and lose *his soul*? Soul-mercy is the *greatest mercy*; Soul-promises *the most precious promises*; Soul-salvation *the greatest salvation*; and therefore to neglect *the soul*, is the greatest neglect; and that men and women will know at that day, when they shall cry out, woe unto us, we have rewarded evil to our own *souls*.

361. There is scarce any one thing whereof men and women are more proud (*at least wherein and whereby they shew their pride more*) then apparel; though indeed there's no one thing (*sin it self excepted*) that we have more cause to be asham'd of then our apparel, for they tell us that we are sinners: *Adam and his wife were*

naked, and were not ashamed. Our ornaments are but badges of our sin and shame; and 'tis to this purpose observable, that the same word in the Hebrew which signifies a garment, signifies treachery and prevarication, to shew that wee have committed treason against God, else there had not been need of a fig-leafe apron to cover our nakednesse. *Who now can be proud of being a sinner?* Who can finde in his heart to be proud of that, which tells him, that he hath lost his innocency? Surely *he that hath sinned himself into shame, should be ashamed of his sin:* and though it be a shame, and a sin to go naked, yet when we are clothed with our garments, wee should be clothed with shame as with a garment.

362. He that will have his mind satisfied with earthly things, must not thinke to attaine it so much by increasing the things he desires

desires, as by decreasing his desire to the things. *Latius regnes, avidum domando spiritum, quam, &c.* mortificaton is the best way to satisfaction.

363. Few men get good, though most get goods by greatnes, many men grow much the worse, and I never read but of onely one *Vespasian* that was the better, *solus imperantium vespasianus mutatus in melius. Magistratus judicat virum.* Of how many may it be said, as Tacitus of Galba, *omnium consensu capax imperii nisi imperasset*, no man fitter to be an *Emperour*, if he had not been an *Emperour*; how many have been good common-wealths men, gallant Patriots, till they came to be states men; as if men minded goodnesse onely to make them great, and then *nuncium mittunt virtuti*, bid it farewell, as he that allwayes had a fishing net spread on his table *till he got a Bishopricke*, and

then cauſed it to be laid aſide, ſaying he had what he fiſhed for.

364. All men came into the world alike, *the poore as well as the rich*, and all men ſhall goe out of the world alike, *the rich as well as the poore*; nothing more certaine then this, that we brought nothing into the world, nor ſhall we carry any thing out of this world: if therefore we have food and rayment, let us be content; for godlineſſe with a competency (*we read it with contentment*) is great gaine.

365. *Unhappy happineſs.*

Some men are ſo unhappy in having happy wits, that they make their wit their happineſſe, jeaſting themſelves out of all that is earneſt, and like fooles make ſport of every thing, *even ſin it ſelf*; alas! what pitty 'tis that men ſo witty, ſhould have no more wit then to deſtroy themſelves! *a jeſting lie or a lie in jeſt may make a man lye in hell in earneſt.* Though

ſuch men looke on religion but as a nicety and an impertinent curioſity, as that which impriſons their genius, yet they will one day finde to their coſt and ſorrow, what unpleaſant things the pleaſures of ſin are, and that it will be no brave thing to have ſinn'd in braverie.

366. All temporall things are troubleſome, If they be good it's trouble to forgoe them, and when we ſee that they muſt be parted with, either we wiſh that they had not beene ſo good, or that we had never injoyed them; *as ſome did of Auſtine when he dyed.* If they be evill, their preſence is troubleſome; and ſtill we wiſh either that they were good, or that we were eaſed of them. *Good things are troubleſome in the event, and evill things in their uſe;* they in the future, becauſe they ſhall come to an end, theſe in preſent, becauſe they doe continue: Oh that men would looke to things which are Eternall, for they

they are good here, and will be better hereafter.

367. What a madneſſe is it in men to trouble themſelves and the world about the *Orthographie* of a word, as whether we ſhould write *Fælix* or Felix, and never ſtudy to be happy: to trifle away their precious houres about notions, and dye fooles. *They are but frivolous*, idle and triviall writings, which are onely compact and held together with exquiſite choiſe words, and ranged to juſt ſmooth cadencies, unleſſe they be ſtuft full of notable ſaiyngs and wiſe ſentences, by which a man doth become not onely more eloquent, but more wiſe, which teacheth us not onely to ſpeake well but doe to well.

368. *Philoſophy no religion.*

This was accounted among many purely true, and truely pure Philoſophy, *for a man to know himſelfe*, to enjoy himſelfe, to center in himſelfe.

himſelfe. But I am ſure 'tis true and pure religion, *to know God*, to to enjoy God, to center in God, ſo to live in contemplation of him, and in converſation with him, as if there were nothing elſe in the world to know: as if there were none to thinke of us, or for us to thinke upon; *none to love us or for us to love.*

369. All the Lords doings, but eſpecially his doings in our hearts, ſhould be marvelous in our eyes. According to the day of grace it ſhall be ſaid, what hath God wrought?

370. The Hebrews have a ſaying, that *deus magis delectatur adverbiis quam nominibus*, God is more delighted in adverbs then in nounes: 'tis not ſo much the matter that's done, but the manner how 'tis done that God minds. *Not how much, but how well.* 'Tis the well doing that meets with a well done. Let us therefore

ſerve

ſerve God not nominally or verbally, but adverbially.

371. We thinke it a great matter to be knowne of a man and wiſh't well, *and yet* thereby we become neither white nor blacke, the better or worſe, rich or poore, for our knowledge is ſmall in capacity, limited in effects and inefficacious in operation: but 'tis not ſo with Gods Knowledge. *Happy they that are knowne of God.*

372. Science in moſt, conſcience in the reſt make all cry out, there is a God.

373. There is no truer miſery then falſe joys.

374. Chriſtians many times ſin moſt when leaſt tempted, and ſin leaſt when moſt tempted.

375. 'Tis puniſhment as well (or indeed as ill) to take away the good which was formerly injoyed, as to inflict an evill which was not formerly ſuffered.

376. He is an happy man that's beaten

beaten when the ſtroake is a ſtroake of love.

377. Though God would have ſinners hearts broaken, yet ſo tender is he that he would not have them breake their hearts, nor be ſwallowed up with over-much ſorrow.

378. The good mans beſt and the bad mans worſt is to come: *Iſaiah* 3.9. I will ſay to the righteous it *ſhall* be well with them, they ſhall eat the fruit of their doings: ſay to the wicked, woe, it *ſhall be* ill with them, for the reward of their hand *ſhall be* given them. Oh this *ſhall be*; how ſweet will it be to the godly, and how bitter to the ungodly! men that like ſins work, will not like ſins wages, they that are content to ſin on earth will not find content in hell.

379. Man diſcovers himſelfe to be a ſinner by covering his ſin.

380. He that ſeekes Philoſophy in Divinity ſeekes the dead among

among the living, and he that seekes Divinity in Philosophy seekes the living among the dead; I may say as the Angel of Christ, religion is not here, she is risen.

381. Surely they doe not love God, who love any thing more then God; or, they love not God at all, who doe not love him more then all.

382. The love of God to any soul is good ground of glorying here, and to expect glory hereafter.

THE

THE HEATHEN *IMPROVED.*

OR,

The Gibeonites *hewing of wood and drawing of water for the Sanctuary.*

1. *Scipio* made his boast, that there was not one of his souldiers but would adventure their lives for him, if it were to leap into the sea, or to cast themselves down an high towre, if he required it. *How much then should Christians be at Christs command, and not love their lives unto the death,* especially seeing all his commands are holy, just, and good.

2. When newes came to *Anaxagoras* of the death of his son, at which

which they thought he would have been much troubled, he said, I begate him mortal. *Should not Christians much more quiet themselves at the losse of children*, which though they beget mortal, yet not without hope of immortality.

3. A Philosopher walking abroad, found a woman weeping, and asking her the reason, alas said she, *I have broken my Pitcher*; and walking another day, found another woman weeping, and asking her the reason, she told him, *her son was dead*. He presently sayes, did that woman think that an earthen Pitcher would not break? and this woman, that a mortal man would not dye? *should we not expect that changeables will change?* That the fashion of this world will passe away? Wee should so use creature-enjoyments, as if we were taking leave of them. Our moderation of joy and sorrow should be known, because the end of all things is at hand. 4. *Socrates*

4. *Socrates* when the Tyrant did threaten death to him, told him he was willing; nay, then said the Tyrant, you shall live against your will: nay, but said *Socrates*, whatever you do with me, it shall bee my will. And a certain Stoick speaking of God, said, *quid vult volo, quid non vult nolo, vult ut vivam vivam, vult ut moriar, moriar.* What God will, I will; what God nills, I will not; if he will that I live, I will live; if it be his pleasure that I dye, I will dye. *Ah how should the will of Christians stoop and lie down at the foot of Gods will;* not my will, but thine be done.

5. *Plutarch* in his Epistle Consolatory to his wife, on the death of a childe, among many other arguments hath this. *We must alwaies think well of what the Gods doe.* And shall not Christians think well of what God doth, and say as *Hezekiah*, good is the word, and good is the work of the Lord.

6. A Roman servant knowing that his Master was sought for to be put to death, put himself into his Masters clothes, that he might be taken for him, and so was, and put to death, in memory whereof his Master erected a brazen statue. *Oh what Monuments shall we erect for Christ, who when we were to be put to death would die for us!* for a good man some would dare to die, and greater love then this cannot be shown, then that a man may lay down his life for a friend; but behold, herein God manifesteth and commendeth his love to us, that while we were yet sinners, *yea enemies*, Christ dyed for us.

7. *Phocion* an *Athenian* Captain, being condemned to death, & seeing one *Cleppus* condemned to the same death, but very fearful, he comforts him with these words, is it not enough to thee that *thou art to dye with Phocion?* Should it not comfort us in our suffering, *that we dye with Christ?*

8. *An-*

8. *Antonius* after *Julius Cæsar* was slain, brought forth his coat all bloody, and laid it before the people, saying, loe *here is the Emperours coat.* Whereupon the people cryed out, slay the murtherers. *shall we not say so of sin, which slew our Lord Christ, and would have slain us?*

9. *Numa* held, that the service of God was greater honour then to be a King; *and shall not Christians think so?*

10. *Alexander* [illegible] very large gifts, [illegible] would keep for himself [illegible] hope; *by hope we are saved.* He hath a great deal who hath not so much hope of good, as a good hope.

11. 'Twas the saying of an Heathen, *Condo & compono quæ mox depromere possim*; I lay in, and lay up, that I may lay out; and shall not Christians do so?

12. When *Pericles* went into the

Pulpit to make Orations to the people, he would make his prayer to the gods, that nothing might goe out of his mouth, but what might be to the purpose; *a good example for Preachers.*

13. *Phocions* wife having many Jewels shewn her by a Lady, said, *all my Jewels are there*, pointing to her husband; and *Cornelius* said of the *Gracchi*, his sons coming in when a Lady was shewing her Jewels, *hi soli sunt ornamenta mea*, these are mine ornaments; much more should a Christian point to Christ, and say, *Christ is my all in all?*

14. It was the saying of *Metellus*, that to do evil was a thing too easie, to doe good without danger, was a thing too common; but to doe good with danger, was the part of an honest and religious man.

15. Mans nature (saith *Plutarch*) cannot bring forth any

fruit; which hath not some blemish.

16. Its said of *Cato*, that no man saw him to be changed, though he liv'd in a time when the Commonwealth was so often chang'd; *he was the same in every condition, though he ran through variety of conditions*; O that it could bee said of the Christians, that they were *Catoes* in our dayes; that they did exercise & exert the like gracious, humble, and heavenly frames and acts in these times of their prosperity and advancement, as they did, or seemed to doe in the dayes of their adversity, when they were under the feet of them that are now under foot.

17. The *Mahometans* live in such an exemplary concord, that they seldome break into ill language; but if they do so, a third man will reprove him, with a *fie unwise-man*, fall out! and all is appeas'd. Were it not to bee wisht

that the *Mahometans* were Christians, and *in this* that Christians were *Mahometans*.

18. *Themistocles* said to *Simonides*, asking an unreasonable matter of him, thou canst bee no good Poet to sing against the rule of Musick, nor I a good Governor to do any thing against the Law. *Justice must be preferred before courtesie.*

19. *Aristides* 'tis said was never the prouder for any honour, nor thought himself disgrac'd by any overthrow, being alwaies of this minde, that it was the duty of an honest Citizen to be ever ready to offer his body and life to doe his Countrey service, without respect and hope of reward of money, or for honour and glory. *'Tis good to live above encouragements and discouragements, and to minde nothing so much as our duty.*

20. A poor Scholar (*Æschines*) having nothing to give his Tu-

(*Socrates*)

(*Socrates*) for his pains taking with him; when others gave gifts, Sir, said he, I have nothing to give you, but if you will take me, I will bestow my self upon you. Wilt thou so, said *Socrates*, nay, then I will give thee thy self better, and so instructed him in Philosophy. *Christ hath taken more paines for and about us, and shall we not give our selves to him?* Who will give us our selves better again, and instruct us in Divinity to the saving of our souls.

21. A great man having injur'd a *Philosopher*, sent his servant to intreat, or charge him that hee wou'd not write against him; by whom he return'd this answer, *that he was not at leisure to think of him.* Oh sweet living, when injuries intermeddle not with the soul, but it can enjoy it self, and employ it self without disturbance.

22. *Valerius Maximus*, tells us of

a young Nobleman that attended on *Alexander* while he was sacrificing, and while he held the Censer for Incense, there fell a coale upon his flesh, and burnt it so, as the very sent of it was in the nostrils of all that were about him; and yet because he would not disturb *Alexander* in his service, he did not stir to put off the fire from him, but holds still his Censer. *What care should we take then that we may attend upon the true and living God without disturbance?*

23. *Antisthenes* desired of his gods nothing in this world to make his life happy, but the spirit of *Socrates*, that was contentment to be able to bear any wrong or injury, and to continue in a quiet temper of spirit whatever befell him. *Oh if Christians had but the spirit*, I will not say of *Socrates*, but of *Christ Jesus*, oh how happy might they be in all conditions?

24. *Marius Curio* sitting at home at dinner with a dish of Turnips, some of *Romes* adversaries sent him many bribes and promises of great rewards, to have made him unfaithful to his Countrey; but said he, *that man that can be contented with such fare as I have, will not be tempted with your rewards.* Could we be content with a little, the temptations of much, would not much tempt us.

25. One saying to a Philosopher, Couldst thou but please *Dionysius*, thou need'st not eat herbs and roots; the Philosopher answered, could'st thou but eat herbs and roots, thou needest not to please *Dionysius*. To the humble-minded, temptations of greatnesse are no great temptations.

26. When *Pyrrhus* design'd war against the Romans, one *Cineas* said to him, if we overcome the Romans, what benefit shall wee have of the victory? We shall then

answer'd

answer'd *Pyrrhus*, overcome all the rest of *Italy* with ease; but said *Cineas*, when we have won *Italy*, what shall we doe then? Why then said *Pyrrhus*, we will passe into *Africa*, and conquer *Carthage*; but said *Cineas*, when we have all in our hands, what shall wee doe then? Why then said *Pyrrhus*, we will be quiet, and take our ease, and make merry: and why said he, may we not do so now without further travel and trouble? Many persons design these and these things, and then give their soul a *quietus est*, a writ of ease. But *he that cannot be quiet in his present state, cannot promise himself quiet in a future state*; we many times goe from quiet for quiet, and from rest for rest, and lose what we have for hopes of more. *Why not quiet now?*

27. *Plutarch* reports of a certain people, that to manifest their disliking and disdaining of men over-much dejected by any affliction,

on, did condemn them in token of disgrace to weare womens clothes: *Seeing they did unman themselves, they should go as women.* If thou faint in the day of affliction, thy strength is small; too many Christians I fear would come under the condemnation and disgrace of this Law.

28. *Seneca* hath this similitude to set out the great evil of murmuring under small afflictions. Suppose, saith he, a man to have a very fair house to dwell in, with very fair Orchards and Gardens, set about with brave tall Trees, for ornament; *what a most unreasonable thing were it in this man to murmure,* because the wind blows a few leaves off the Trees, though they hang full of fruits. *If God take a little, and leave us much, shall we be discontent?* If he take our son, and give us his own; if he cause the Trees to bring forth fruit, shall we be angry if the winde

winde blow away the leaves?

29. Since God, said *Socrates*, is so careful for you, what need you to be so careful for your selves? How like is this to that of Christ, Take no thought, &c. for your heavenly Father knowes that ye have need of these things: *let your conversation be without care*, for God careth for you.

30. When *Socrates* in a dispute did bitterly fall upon one of his Familiars, said *Plato* to him, it had been better to have spoke of these things in private; and replyed *Socrates*, shouldst not thou also have told me so in private? *Reproofes are not very like to take*, when in reproving we commit the evil which we condemn.

31. *Socrates* wittily rebuked the pride of *Alcibiades*, when he proudly boasted how much land he had that lay together, by bringing him a Map of the world, saying, pray *shew me where your Land lyeth here?*

here? One prick of a pin would have described it all. *Alas, why doe we boast?* The whole world is nothing to Heaven, and that which we have, is nothing to the whole. Shall we be proud of Atomes and dust?

32. *Cato* among other things repented of this, that ever he spent 1 day idle. *Dionysius* the elder being demanded, if he had nothing to doe, *God forbid*, quoth he, that ever it should be so with me. *Scipio* the elder, said, that he was never lesse alone, then when most alone, when he was at leisure, he had the greatest businesse. *What a shame is it to Christians to be found idle*, and trifling away that time, which Heathens made so much of? *Heu perdidi diem.* Alas, I have lost a day, said *Titus Vespasian*, of the day wherein he had done no good.

33. *Tully* thought him not worthy the name of a man, that spent

a whole day in pleasures of the flesh. And *Socrates* had such a vile esteeme of sin, that he thought it one of the greatest torments of men in another life, to be bound to the sins they most delighted in in this life. And *Seneca* said of himselfe, I am too great, and borne to greater things then that I should be a slave to my body. *Oh Christians what doe you doe more then others?* will not you live above the flesh and deeds thereof.

34. Remember said one to *Antigonus* that thou art son to a King, and that will keepe thee from base courses. And when *Philip* would have *Alexander* (who was very swift on foot) to run in the *Olympicke* games, I could be well content quoth he, provided they were Kings and Princes to run with me. *Let Christians then stand on their birth and name*, to doe nothing below the state of Kings sons, nothing unbecomming such

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as are heaven-borne. Is it for Kings sons *O Lemuel*? is it for Christians to be vaine, proud, covetous? &c. *Vellem si non essem Imperator*, said Scipio.

35. When *Alexander* saw an apparant great danger neare him, now saye's he here's a danger or tryall fit for the mind of *Alexander*. Christians should say of the greatest tryals, *here's a tryall for a Christian*. As 'tis said of *Ignatius* that when he felt his flesh and bones begin to be ground between the teeth of wild beasts, now says he *I begin to be a Christian*. For as Queene *Elizabeth* said in prison, the skill of a Pilot is best knowne *in a tempest*, the valour of a Captaine *in a battel*, and the worth of a Christian *in time of tryal*.

36. When the Senators had wounded *Cæsar* with many sore wounds, *Brutus* also gave him a stabbe, with that he lookes upon him and says, καὶ σὺ τέκνον; what! *and thou*

thou my son? all the wounds that *Jesus Christ* receive from the world goe not so much to his heart as when his children wound him, *what and you my sons and daughters?*

37. When *Alexander* saw *Diogenes* so well content with a little, he said to those that mockt at his condition, if I were not *Alexander*, I would wish to be *Diogenes*, Many could be almost Christians; *were it not* for this honour, these riches and pleasures, I would be a Christian.

38. When *Alexander* on a time sung and played curiously on an harpe at a banquet, his father *Philip* said to him, art not thou ashamed *to have skill in these trifles?* Ah how many christians borne to better and more noble imployments then dancing and playing, have (*alas have*) more skill in such things then in better. But are ye not asham'd? &c.

39. *Alexander* when he sate in judgement

judgement, would ſtop one of his eares to heare the other party withall. *Our tale is good till another is told*; we ſhould not condeme one report but heare both ſides. He that condemnes a man till he heare him, doth unjuſtly, though there be juſt cauſe to cõdemn him.

37. 'Tis ſaid of *Fabricius*, that he was ſo juſt, as you might ſooner turne the courſe of the Sun, then turne *Fabricius* from doing juſtice. And *Ariſtides* was ſo famous for juſtice, that he was called by the name of *Ariſtides* the juſt. When two came before him, ſaid he that accuſed the other, *Ariſtides*, this man did you ſuch an injury at ſuch a time, to which and whom *Ariſtides* anſwered, Friend I ſit not here to heare what he hath done againſt me, but what he hath done againſt thee. Oh that Chriſtians were ſo famous for holineſſe, and juſtice, that

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it might be said, *there's such an one the humble*, such an one *the meek*, such an one *the holy*, such an one *the just*, such an one *the patient*: it could have been said of *Noah* and *Abraham*, and *Moses*, *Job*, &c. and *why not of us?*

41. When the Tyrant commanded that *Anaxarchus* should be put into a mortar, and beaten to pieces with an iron pestle, hee cryes out to his persecuters, you doe but beat the vessel, the husk of *Anaxarchus*, you do not beat me. Men may kill the body, and they can do no more.

42. *Agrippa* having suffered imprisonment for wishing *Caius* to be Emperour, was the first that was preferr'd by *Caius* when he came to be Emperour, and had a chain of gold given him as heavy as the chain of iron that was on him in prison. *If we suffer for Christ, we shall also reign with him*; and if our afflictions abound, our consolati-

ons shall abound much more; for our light affliction, which is but for a moment, worketh for us a far more exceeding eternal weight of glory. Men may suffer for Christ, but they shall not lose by it.

43. The *Gauls* when they had tasted the sweet wine of *Italy*, ask where the Grapes grew, and would never bee quiet till they came there: they that taste the sweet wine of heavenly consolations, will never be quiet till they come to Heaven.

44. *Alexanders* body was of such an exact and excellent constitution, that it gave a sweet scent like to a perfume. *So should a Christians conversation*, be a sweet smelling savour to God and men.

45. Twas a sad and lamentable expression of *Lysimachus*, who had lost his Kingdome for one draught of water, *O dii, quam brevis voluptatis gratia ex regno fuit servitus!* Oh for

what a short pleasure, have I made my self a King a slave. Alas, for what poor and short enjoyments, doe men run the hazard of losing the Kingdome of God and their souls.

46. *Cleopatra* told *Mark Antonie*, 'tis not for you to fish for Gudgeons, but for Towns, Forts, and Castles. 'Tis below Christians to look after low and little things, *ad majora nati*, they are born, that is, new-born, to look after the kingdome of Heaven.

47. *Plutarch* saith of *Themistocles* that he accounted it below his state to stoop to take up the spoils (*though chains of gold*) which the enemy had scattered in the way, but said to one of his followers, thou maist, for thou art not *Themistocles*. 'Tis for worldly spirits, 'tis below the state of heaven-born spirits to stoop to earthly things. Worldlings may, *they are not Themistocles*, they are not Saints.

48. 'Twas

48. 'Twas accounted so great an honour to be free of *Rome*, that who ever was free of that City, was not to be free of any other. Shall not Saints think it honour enough to be free Denizens of the City, the Heavenly *Jerusalem* which is above?

49. When one presented *Antipater* King of *Macedonia*, with a book that treated of happinesse, his answer was ὐκ σχολὴ, I am not at leisure. How many are there that cannot find leisure to receive the book and word of happinesse sent by Christ to save their souls?

50. *Cato* was so grave and good a man, that none would sin in his presence: whence it grew to a proverbial Caveat among them one to another, *Cave tibi, spectat Cato*; take heed what you doe, *Cato* sees you. O how should we stand in awe of the All-seeing God, and say to our own hearts, and one another, *Cave tibi, Deus*

spectat, take heed, for God looks on.

51. *Seneca* to *Lucilius*. Live with men, as if God saw thee; and pray to God, as if men heard thee.

52. When King *Demetrius* had sackt and razed the City of *Megara*, to the very foundation, he demanded of *Stilpo the Philosopher*, what losses he had sustain'd? none at all, said *Stilpo*, for warre can make no spoil of virtue; and 'tis said of *Bias*, that his Motto was, *Omnia mea mecum porto*, I carry all my goods with me, *viz.* his goodnesse. Ah how should Christians live above these things, & like *Habakkuk*, rejoyce in the Lord, and the exercise of a gracious spirit, and a good conscience, when there is nothing but loss and want on every side.

53. *Ariston* said, that neither a bath, nor an Oration doth any good, unless it purifie, the one the skin, the other the heart;

that's good, that doth good.

54. When *Themiſtocles* was to marry his daughter, there were two ſutors, the one rich and a fool, and the other wiſe, but not rich; and being aſkt which of the two he had rather his daughter ſhould have, he anſwered *mallem virum ſine pecunia, quam pecuniam ſine viro.* I had rather ſhe ſhould have a man without money, then money without a man. The beſt of marriage is in the man or the woman, not in the means, or the money.

55. *Ariſtides* to *Dionyſius* the Tyrant, demanding his daughter in marriage, ſaid, he had rather ſee her burnt then married to a Tyrant. *'Tis better not to marry, then not to marry in the Lord.* 'Tis poor honour to be married to a wicked man of honour.

56. When one aſkt *Alexander* how he could ſleep ſo ſoundly and ſecurely in the midſt of dan-

ger, he told him that *Parmenio* watcht; he might not well sleep when *Parmenio* watcht. Oh how securely may they sleep, over whom he watcheth, that never slumbers nor sleeps? I will, said *David*, lay me down and sleep, for thou *Lord*, makest me to dwell in safety.

57. *Xenophanes* when one *Lasus* call'd him coward, because hee would not play at dice with him, said, I confess I am a very coward in these things that are evil, for I dare do nothing at all. *'Tis better to be reproacht for not doing evil, then to do evil to avoid reproach.*

58. *Pericles* being requested by a friend to bear false witnesse in his behalf, and to binde it with an Oath, told him, I am your friend *as far as the Altar*, as if he had said, saving my conscience, and duty to the gods, when any would have us sin, let's tell them, your friend, or your servant, *usque ad aras*,

arm, I will do any thing to please and pleasure you, except displeasing God and my conscience.

59. When *Agesilaus* his own father would have had him give sentence in a cause contrary to the Law; father, quoth he, your self have taught me from my very childhood, to obey the Laws; I will therefore bee obedient to your good precepts, and passe no judgement against the Law. In such cases wee should know no man after the flesh, but be as *Levi*, who knew not his own father.

60. *Aristarchus* scoffing at the great number of Sophisters in his dayes, said, that in old time hardly could there be found seven wise men throughout the world; but in our dayes, quoth he, much adoe there is to finde so many fools: *'tis a bad age when men are wise in their own eyes.*

61. One attempting to kill *Prometheus* the Thessalian, run him so

so deep with his sword into an impostume, that he let out the corruption and saved his life; so saith *Plutarch*, a reproachful speech deliver'd in anger, or evil will, is the cause of healing some malady in the soul, which before was hidden or neglected.

62. *Pythagoras* was wont to say, that wee were then in best case, when we did approach unto the Gods, and worship them; *'tis good for us to draw near unto God*, yea so good, that 'tis never well with us but when we are with God.

63. When newes was brought *Zeno*, that his ship with all the fraught and merchandise therein was cast away; thou hast done well, O fortune, said he, to drive us to our studying Gown, and our Philosophers life again. We should look upon losses and afflictions, as that which is to *draw or drive us nearer unto God* in holinesse of life.

64. When *Alexander* came to *Dioge-*

Diogenes, and aſkt him if he wanted any thing, and would requeſt any thing of him, nothing ſaid he, but that thou wouldeſt ſtand out of the Sun. *To a gracious heart there's nothing comparable to the ſhining of the Son of righteouſneſſe.*

65. A *Perſian* King had one about him, whoſe place and office it was, to ſay unto him every morning as he entred into the Chamber; ariſe my Lord, and have regard to thoſe affairs for which *Meſoromaſdes*, *i.e.* the great God would have you to provide. *Wee ſhould bethink us every night what we have done, and every morning what we have to doe* for and in obedience to the great God.

66. God, ſaith *Plutarch*, hateth and puniſheth thoſe, who will ſeem to imitate him in Thunder, Lightning, and Sun-beams; but thoſe that be followers of his vertues and goodneſs, he loveth and advanceth. *An admirable obſervation*

vation, and ſutable to the Scripture.

67. *Nicias* a Painter was ſo affectionately bent to his art, that he often forgate himſelf, and would aſk his ſervants whether he had dined or no? The intentneſs of *Archimedes* alſo is famouſly known. Oh that we could be, if but now and then ſo intent at meditation of God, &c.

68. *Dionyſius* the younger us'd to ſay, that he kept and maintained many Learned men, not becauſe he did eſteem them ſo much, *but* for that he deſir'd to be eſteemed for their ſake. May we not fear that many entertain Preachers and Miniſters on the like account and for the ſame reaſon.

69. After *Dioniſius* was depos'd from his royal dignity and baniſhed, one aſkt him what good *Plato* and all his Philoſophy had done him? this benefit I have thereby, ſaid he, that I have learned to bear with patience this change

and

and alteration of my fortune. And when one judged *Socrates* by his Physiognomy to be of a churlish sullen, froward, and dogged disposition, for which the people were ready to beat him, knowing *Socrates* to be one of the meekest and serenest spirited men that could be; *Socrates* himself said, 'tis true, my disposition is as he hath said, *but Philosophy hath made the alteration.* Ah! shall they speak more of the efficacy of Philosophy, then Christians of Christianity? *God forbid.* Oh that Christians would make it appear that they have learned the truth as 'tis in Jesus, and that the grace of God hath appeared to, and taught them, by holding forth the word of life, and shewing the virtues of the Lord Jesus Christ, who excelled all that did vertuously.

70. When word was brought to *Alexander*, that at a feast there

was

was one that did miſ-call him and revile him, 'tis ſaid he a royall and Kingly act to ſuffer blame for well-doing. *When ye doe well and ſuffer for it and take it patiently, this is acceptable unto God.* 1. Pet. 2. 20.

71. After *Antigonus* had bin a long time ſicke of a lingring diſeaſe, and well recovered againe, he ſaid, we have gotten no harme by this long ſickeneſſe; for this hath taught us not to be ſo proud, by putting us in mind that we are but mortall. *'Twas good for me that I was afflicted.*

72. *Pædaretus* being not choſen one of the great councell conſiſting of three hundred men, returned with joy, ſaying, I am glad that in the city of *Sparta* there are found three hundred better men then my ſelfe. *We ſhould rejoyce in common good, though carried on by others,* and we our ſelves have no hand in it.

73. *Epaminondas* ſeeing *Demotratis* an

an old man ſtudying philoſophy with young ſchollars in an Academy, demanded of one that ſtood by what he was, and being told that he was one that ſought after virtue, ſaid he, if he be ſtill ſtudying and ſtill ſeeking it, when will he uſe and practiſe it. Alas *how many are there that are ever learning, but never come to the knowledge of the truth.*

74. When *Hepheſtion* quarrelled with *Craterus*, *Alexander* reproved him thus: what power haſt thou of thy ſelfe? what couldſt thou doe, and where wouldſt thou be, if a man ſhould take *Alexander* from thee. Some men looke high, who are upheld by others countenance and power, or elſe muſt be as low as the earth they tread on.

75. *Ageſilaus* the great being aſkt how a man might gaine himſelfe the greateſt name and reputation, if (ſaid he) a man *ſay well and doe better.* No ſuch good name

name as that which good workes doe get.

76. *Alexander* Commanded his treasurer to give *Anaxarchus* the *Philosopher*, whatsoever he demanded, and when his trasurer brought him word that he craved an excessive sum, *viz.* an hundred talents, The man said *Alexander* doth very well, knowing as he doth that he hath such a friend of me as both can and will bestow so much upon him. *We may aske great things of the great God*, being assured that he both can and will make good his promises. *He will give like a God.*

77. When the Pilot of *Antigonus* his owne Gally came to him and told him that the enemie had a farr greater number of ships then they, saide hee, being here in person, *for how many ships doest thou reckon me?* how many soever and how strong soever our enemies be, yet having *Christ* with us, there is

more

more for us, then there is againſt us.

Nil deſperandum Chriſto duce & auſpice Chriſto, if God be with us, who can be againſt us? they ſhould never deſpair nor fear, that have God on their ſide.

79. One day when *Phocion* had deliver'd his advice among a great aſſembly of people, and ſeeing that with one accord they all approved his ſpeech, he was aſhamed; and turning toward his friends, ſaid, What, have I ſpoken ſome words that are not good, that this people ſpeak wel of it? *A good man may in ſome caſes be jealous of himſelf when the bad approves him.* Woe unto you when all men ſpeak well of you.

80. One asking *Ageſilaus* the great, what children ſhould learn when they were young? anſwered, that which they were to practiſe when they were grown up. *Teach a childe the trade of his way,*

and when he is old he will not depart from it.

81. 'Tis said of the *Lacedemonians*, that they never askt how many their enemies were, but where they were. So should Christians fall on and fight the good fight of faith, without considering the numbers that come against them.

82. *Alexander* being askt why he did not gather money and lay it up in a publick treasury? for fear said he, lest being keeper thereof, I should be infected and corrupted thereby. *A good Caution for them that love to bear the bag.*

83. A Philosopher being askt why rich men attended not the gates of Philosophers? because said he, they know not their need of Philosophy. The reason so few attend at wisdomes gates, is because they know not the need they stand in of Christ Jesus.

84. *Socrates* said of them that would put him to death; they

may take away my life, but they cannot hurt me. *Men may kill Saints, but they cannot hurt them.*

85. When there were commotions in *Cæsars* Army, the very name of *Quirites* husht them. Oh that *the name of Christ* might prevail to hush the commotions that are among professors, who bite and devour one another, and doe themselves more hurt then their enemies could.

86. *Polemon* coming into the school of *Zenocrates*, with his drunken company crown'd with Garlands purposely to out-face him and his Philosophy; *Zenocrates* nevertheless went on with a lecture of temperance, pressing it so far, that it wrought much upon *Polemon*, yea so much, that he immediately abandoned his former courses, and became his disciple, and proved the strictest of the whole Sect. *How many have been thus caught at Sermons*, and of vile

sinners become strict Saints?

87. One of King *Cyrus* Courtiers, and a great Favorite, having but little estate, when he was to marry his daughter, was askt, Sir, where will you have a portion for your daughter? he answered, κύρος μοι φίλος, *Cyrus* is my friend. Saints may say much more, κύριος μοι φίλος, the Lord is my friend.

88. *Furius Camillus* was alwaies like himself, the same man, not puffe up by being dictator, nor dejected when forbidden his Countrey. The Christians Motto should be that of Queen *Elizabeths*, *semper eadem*, alwaies the same; not to be lifted up, when lifted up, nor cast down, when cast down.

89. Its written that *Timotheus* the *Athenian*, after he had in the account he gave to the state of his Government, often interlaced this speech, *in this fortune had no hand*, he never prospered after in any

any thing he undertook. See *Dan.* 4.30. *Isa.* 10. 12, 13. *When men disown God, God disowns men.*

90. *Antisthenes* being askt what he had got by Learning? Answered, that he could talk with himself, he could live alone, he needed not to go abroad, and be beholding to others for delight: Much more may he say this, *yea and much more then this*, who hath learned Christ, and the truth as it is in Jesus.

91. Either we must not come to great persons, or coming seek to please them, said *Æsop* to *Solon*; either we must not come to them at all, or coming tell them the truth, and counsel them for the best, said *Solon* to *Æsop*.

92. *Zenophon* tells us, that when *Cyrus* gave *Artabasus* one of his Courtiers, a Cup of Gold, he gave *Chrysantas* his Favourite nothing at that time but a kisse, which occasioned this speech from *Artabasus*

to *Cyrus*, Sir, the Cup you gave me was not ſo good gold as the kiſſe you gave *Chryſantas*. God gives wicked men many times *gold, but without kiſſes*, and godly men *kiſſes, but without gold*; yet the godly may ſay, there's more gold in their kiſſes, then in the others gold.

93. There was a long feud between *Themiſtocles* and *Ariſtides*, but being both employed in ſervice for their Countrey, *Ariſtides beſpake Themiſtocles thus*, If we be wiſe, its high time we ſhould now leave off this vain envy and ſpite we have a long time born each other, and that we ſhould enter into another ſort of envy more honourable and profitable; I mean which of us two, ſhall doe his beſt endeavour to ſave *Greece*. To which *Themiſtocles made this anſwer*, I am ſorry, *Ariſtides*, that herein your honeſty appeareth no greater then mine; but ſeeing it is ſo that you have deſerved the honour

honour in beginning and procuring such a commendable strife between us, I will henceforth endeavour to exceed you in continuing this your desire.

Oh that Saints would learn from Heathen, to lay aside their particular differenecs, to mind publick advantage. Shall, alas! shall Heathens be better at self-denial then Christians?

94. *Artaxerxes* ready to perish with thirst, was constrain'd to drink puddle-water, of which he profest that he never drank wine with more delight. *To the hungry souls, every bitter thing is sweet.* In times of straits, a little is much, and that that's very bad, is very good.

95. When *Archimedes* had found out the resolution of a question in the Mathematicks, he cries out as one ravisht Εὕρηκα, Εὕρηκα, I have found it, I have found it: So when a soul that hath been sick of love

for Christ Jesus, meets with him, she ravish'd with joy, cries out, I have found him whom my soul loveth.

96. Said one, and I suppose a *Roman*, it is unbecomming a *Roman* spirit, to cry out, I am undone, while *Cæsar* is safe. *Oh how unbecoming Christians to cry out I am undone, while Christ and their interest in him is safe.*

97. *Galienus* the Emperour, when the report came to him that *Ægypt* was lost, what then, (said he) cannot I live without the flax of *Ægypt*? And when word was brought that a great part of his Dominions in *Asia* was wasted, what then (said he) cannot I live without the delicacies of *Asia*? Oh for Christians to speak thus of any of their losses, from a principle of acquaintance with and enjoyment of God, is excellent. *'Tis like, very like, yea very much like that of Habakkuk*, c. 3. 17. though the

the fig-tree should not blossome, neither shall fruit be in the Vines, the labour of the Olive shall fail, the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoyce in the Lord, I will joy in the God of my salvation. *What?* cannot I live and rejoyce without the flax of *Ægypt*, and the delicacies of *Asia*?

98. God, said *Socrates*, will be worshipped with that kinde of worship onely which himself hath commanded; and he will not be worshipped, said *Cicero*, with superstition, but with piety. Oh that Christians would hear and learn!

99. When *Cæsar* was about 25 years of age, he wept, that he had lived so long, and done no great exploits; when as *Alexander* at that age, had conquer'd almost all the world. How many souls that

that have lived *to twenty five, yea to thirty five, it may be fourty five, and more yeares*, and have not yet done any thing to the conquering of the world, the ſubduing of ſin, the working out the ſalvation of their precious ſouls.

100. It's a moſt ſhamefull thing (*ſaid Seneca*) to ſpeake one thing and thinke another. Let not thine heart reproach thy tongue, when thou ſpeakeſt to God or Man.

101. *Epictetus* complain'd that there were many who would be Philoſophers as far as a few good words would goe, but were nothing for practiſe.

Such as ſay well and doe well are to be imbraced, *ſaid Ariſtotle*, but their very profeſſion is to be ſuſpected who back it not by a ſutable practice. *'Tis not names, but things, not words, but works.* What pity 'tis to conjoyne drunkard or ſwearer, or proud or covetous

with

with Christian; *when the drunkard goes to hell, what will then become of the Christian?* men joyne what God hath separated, and God will separate what men hath joyn'd. 'Tis no lesse an abomination to put a good name upon a bad man, then to put a bad name upon a good man.

102. It's storied of *Cæsar*, that he never said to his souldiers *ite*, go on, but *venite*, come on, or follow me. *Christ* gives his people no command to obey, but he shewes them the way, *follow me*, is his word of command.

103. *Phocion* after he had done many notable services for the *Athenians* was put to death by thē; but a little before his death he charged his son never to wish ill to the *Athenians* for what they had done to him. *Wish them well, that wish you ill*, love and be a friend to your enemies, pray for and curse not them that doe despightfully use you.

104. When

104. When *Flaminius the Roman Generall* had set the Greekes at liberty they so cried out *Soter, Soter*, Saviour, Saviour, that the very birds astonisht at the noise fell to the earth. Oh with what shoutings should *Saints* cry out of *Christ Jesus, Soter, Soter*, Saviour, Saviour, seeing he hath set them at liberty from Satan sin and wrath to come?

105. *Crates* threw his Gold into the *Sea*, saying, *ego perdam te, ne tu perdas me.* I will destroy thee, lest thou destroy me. *If men do not put the love of the world to death, the love of the world will put them to death.*

106. One of the Emperours said of *Rome, inveni lateritiam, marmoream reliqui*, I found it built of bricks, but I leave it of marble: *Christ always makes us better then he finds us.* He finds us a lump of dyrt dunghill, a sinke of sin and uncleanesse, but he purgeth us from dead workes and builds us up an holy

holy (which is the most glorious) temple unto God.

107. *Alexander* said of two of his Courtiers, that the one loved the King, but the other loved *Alexander*. May not *Christ* say of professors, that some love *Jesus*, but few love *Christ*. *Vix diligitur Jesus propter Jesum*, *Jesus* is scarce loved for his own sake. 'Twas *Augustine* his complaint.

108. A certaine stranger coming on embassage to the Senators of *Rome*, and colouring of his hoary haire and pale cheekes with vermilion, hue a grave Senator espying the deceit, *stood up and said* what Sincerity can we expect, at this mans hand, whose lockes and looks and lippes doe lie? think the same (*saith one*) of all painted hypocrites.

109. *Julius Cæsar* would never fore-acquaint his souldiers of any set time for removall or onset, that they might be alwaies in readines

readineſs. *Be ye alſo ready*, for ye know not the time when the *Son of man* will come.

110. *Socrates* when he ſaw one drunke or diſcompoſed, and out of order, would ſay, μὴ πῶς ἐγὼ τοῦτο, am not I ſuch a one? by the ſight of others ſins, men may learne to bewaile their owne ſinfulnes and heart of corruption. As *Maſter Bradford*, (commonly called holy *Bradford*) when he ſaw any drunke or heard any ſweare, &c. would railingly complaine, *Lord* I have a drunken head, *Lord* I have a ſwearing heart. And the diſciples fear'd themſelves each man rather then another, and therefore ſaid *Lord* is it I? but *Judas* (*he alters the word, being the bag-bearer and a meere hireling*) he ſayes, *Maſter* is it I?

111. *Magnus eſt animus qui ſe Deo tradidit*, ſaid *Senecu*. He is of a truly great ſpirit, who reſignes up himſelfe to God: Puſillanimous and

and low ſpirits ſtrive and murmure. *Commit thy way unto the Lord, truſt him, and he ſhall bring it to paſſe*, Pſal. 37.5.

112. When the Senate informed *Auguſtus* of what ſome had ſaid of him, tuſh, ſaid he, *non tantum habemus otii*, we are not at leiſure to liſten to every ſlander that's raiſed of us. A Chriſtian ſhould be (as 'tis ſaid of *Severus* the Emperour) carefull of what is to be done by him, but careles of what is ſaid of him.

113. When *Pyrrhus*, *Councellor to Sultan Selimus*, perſwaded the *Sultan* to beſtow the great wealth which he had taken from the *Perſian Merchants* upon ſome notable Hoſpitall for releife of the poore; *nay rather* ſaid he, let it be reſtored to the right owners, and ſo it was. *Ill-gotten goods given to the poor is no charity, reſtitution is the beſt advantage can be made of ſuch gaine.* Would there were more *Zacheus*-

like

like Christians in the world, for though by restitution they might be poorer in goods, yet they would be richer in goodnesse. *A little good estate is better then a great bad one.*

114. After that *Socrates* was put to death at *Athens*, *Aristophanes* rehearsed a Tragedy of his concerning *Palamedes* who had been executed by the *Grecians* long before at the siege of *Troy*, in which tragedy were these verses.

Ye have slaine, ye have slaine of Greeks the very best,
——that never any did infest.

At the hearing whereof the people were so moved, that they presently fell upon the Authors of *Socrates* his death and drew them forth to punishment. Oh that (as one applyes it) we could be as nimble to apprehend and to be avengers of our sinnes, who put *Christ* to death

death, who was without sin, who never did any hurt, but good all his dayes.

115. *Contemno minutulos istos deos modo Jovem habeam propitium*, said a heathen man; I contemne and despise all those petty gods, so *Jupiter* be my friend. So *Christ* (*saith the heavenly man*) be my mediator and intercessor, I care not for the petty advocates which the *Papists* adore.

116. *Numa Pompilius* forbad the *Romans* to believe that God had the forme of beast or man; and it was from the beginning of *Rome* an hundred and seventy yeares that they had no Image of God, either painted or graven. *Plut. in vit.* Rome-Heathen more Christian, then Rome-Christian, or rather Anti-christian.

117. God, *whom just men desire to be like unto*, doth excell all humane nature in 3 severall things; in immortality, in power, and

virtue; of which three, virtue is the most honourable and precious thing. *Plut. in vita Aristidis.*

118. *Plato* asking *quid fuit, quod semper erit, et nunquam fiebat*, what that was, that always was, and never was made, *et quid fuit quod semper fiebat et nunquam fuit*, what that was, that was alwaies made, and yet never was, received this Answer: The first is God, the second is a creature.

119. *Phocion* said to one that requested an ulawfull thing of him, thou canst not have me for a friend and a flatterer both. *He is the truest friend that will doe nothing but what consists with the true friend-ship, and a good conscience.*

120. This was *the noblest glory* that could be among men, when a man bore the bell and praise, not that he was the swiftest among the swift, or the strongest among the strong, but honest among the honestest, *Plut. in Lycurgo.*

121. When

121. When *Philip* askt *Democritus*, if he did not fear to loſe his head? he ſaid, no, for if he took away his head, the *Athenians* would give him one immortal, he ſhould be ſtatued in the Treaſury of eternal fame. So *Ovid.*

Me tamen extincto fama perennis erit.

Should not Chriſtians then live above fear of ſuffering, and ſay as the Apoſtle 2 *Cor.* 4. 16, 17.

122. *Numa Pampilus* put ſo much confidence in the gods, that one day when it was told him, that his enemies were in arms againſt him, his anſwer was, and I ſacrifice. *Plut. in vit.* Thus ſaid *David*, *Pſalm* 109. 3, 4. They fought againſt me without a cauſe, but I gave my ſelf unto Prayer.

123. *Brutus* viſiting *Ligarius*, and aſking him, what, ſick, *Ligarius*? no, *Brutus*, ſaid he, if thou

have any noble enterprise in hand, I am well: So should a soul say for Christ.

124. Some write of *Epaminondas*, a famous Theban, and some of *Philip* King of *Macedon*, that after high and unexpected Victories, they became (*in their outward appearance at least*) very sad, more like Mourners then Triumphers, for no other reason then for fear of some eminent disaster; for they held it ominous among the Ancients, to have long prosperity: One of them hath this good saying, though ill enough meant by him; *God will not endure that any should think well of himself, but himself.* 'Tis much according to Scripture discovery, that when men glory in their pride, God stains the pride of their glory.

125. When one wisht *Pythagoras* (as I thinke) that their gods would give him whatsoever he desired,

nay rather ſaid he, that I may deſire but what they will give. *Gods will is better for us, then ours for our ſelves,* 'tis not for us to preſcribe, but to ſubmit to God.

ERRATA in the *Milk and Honey.*

S. for ſentence, *l.* for line.

Sentence 96. line 3. *for becomes of*, r. *becomes us.* S. 258. *for thy will*, r. *my will be done.* S. 294 r. *much from a little.* S. 295. r. *ſuch thorns may be touch.* P. 250. lin. *ult. for be preſt*, r. *depreſt.*

In the Heathen Improved.

S. 7. l. 3. *for* Cenippus, *r.* Ennippus. P. 193. l. 3. *for our* r. *one tale.* P. 200. l. 2. *leave out* not, *and* r. *he might well ſleep.* S. 82. *for* Alexander, r. Anaxander. S. 93. *leave out* no, *and* r. *appeareth greater.* S. 110. *for railingly*, r. *wailingly complain.* Ibid. *for a drunken head*, r. *heart.*

FINIS.